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In the United States District Court for the Southern District of Illinois

	25-235-NJR
Mohamed R. al-'Owhali,	No
Plaintiff,	
<b>v.</b>	CIVIL RIGHTS COMPLAINT under 28 U.S.C. § 1331 (Federal Prisoner)
Warden Daniel Sproul, and J. Hughes, RN,	1
Defendants.	Jury Trial Requested

- Parties: Plaintiff Mohamed R. Al-'Owhali, #42371-054, is currently incarcerated at USP Florence High, P.O. Box 7000, Florence, Colorado 81226. Defendant Daniel Sproul ("Warden Sproul") is the Warden of FCI Marion<sup>1</sup>, P.O. Box 2000, Marion, Illinois 62959. Defendant J. Hughes ("Nurse Hughes") is an RN ("registered nurse") at FCI Marion, P.O. Box 2000, Marion, Illinois 62959.
- 2. The Defendants are sued in their individual capacities; the relief sought is compensatory, punitive, and nominal damages.
- 3. <u>Jurisdiction</u>: The Court's subject matter jurisdiction over the allegations in this Complaint is based on 28 USC § 1331, because the claims for relief arise under the Religious Freedom Restoration Act ("RFRA") 42 U.S.C. § 2000bb-1.
- 4. <u>Venue</u>: Venue is proper in the Southern District of Illinois under 28 USC § 1391(b) because a substantial part of the acts or omissions that give rise to Plaintiff's claims occurred in the Southern District of Illinois.
- 5. <u>Nature of the Action</u>: Warden Sproul and Nurse Hughes knowingly, intentionally, and maliciously violated my religious rights by forcefully breaking my sacred religious fasts on several occasions,

<sup>&</sup>lt;sup>1</sup> USP Marion was redesignated as FCI Marion on April 4, 2024.

Case 3:25-cv-00235-NJR Document 1 Filed 02/21/25 Page 2 of 72 Page ID #2 imposing a substantial burden on me and my exercise of my religion, acts prohibited by the RFRA.

#### **BACKGROUND FACTS**

- 6. Between December 21, 2020, and about late November or early December 2021, I was housed in the Special Housing Unit ("SHU") range of the Communications Management Unit (the "CMU") at USP Marion in Illinois.
- 7. All the violations alleged below were committed against me at that location, under conditions of restrictive confinement, including the loss of commissary.
- 8. I am a Muslim prisoner with sincerely held Islamic beliefs. I was born in Liverpool, England.
- 9. In 2001, I was convicted of terrorism charges related to the 1998 U.S. Embassy Bombings in East Africa. I was sentenced to life imprisonment plus 40 years and sent from MCC New York to the USP Florence Administrative Maximum ("ADX") the supermax prison in Colorado. In October 2015, I was transferred to the CMU at USP Marion. In December 2021, I was transferred back to the ADX again. In December 2023, I was transferred to USP Florence High.
- 10. When I was in the ADX Florence initially, I was housed in H-Unit with Muslims and non-Muslims, and all of us were subject to the Special Administrative Measures ("SAMs"). The SAMs—severe restrictions on an inmate's communication and conditions of confinement—are imposed by the U.S. Attorney General.
- 11. Throughout my life in prison, and especially so when I was housed in H Unit at the ADX, I have used various legally allowed means against what by all accounts is harsh and illegal restrictions and practices imposed on me by the government. These include talking and communicating

with various BOP officials, filing administrative remedy complaints, suing the government, and conducting hunger strikes.

- 12. I only go on hunger strikes after all other means have failed to resolve my problem. Before I begin, several factors generally exist to justify going on a hunger strike, including (a) the high level of the importance to me of the issue involved; (b) my assessment that the issue involves a right of great necessity to me, the deprivation of which is recognized as a violation of the Constitution or the law; (c) the refusal or unreasonable failure of the BOP officials to resolve the issue administratively; and (d) my assessment or strong reasonable belief that without a hunger strike, such violation will continue or even worsen.
- 13. As a sincere Muslim, I am divinely required to value and respect my life and well-being and am prohibited from intentionally harming myself. I have always tried my best to fulfill that religious requirement. I resort to a hunger strike when it's clearly and completely necessary—always after all other means of resolving my legitimate grievances have failed.
- 14. I have never engaged in a hunger strike for its own sake or for any another purpose than resolving the issues explained above.
- 15. A hunger strike is not a prohibited act under 28 C.F.R. § 541.3 or the prohibited acts found in BOP Program Statement 5270.09, Inmate Discipline Program.
- 16. A prisoner's hunger strike is regulated under 28 C.F. R. § 549.60 and by the BOP under Program Statement 5562.05, *Hunger Strikes*.
- 17. According to the Program Statement, the expected results of this program are:
  - a. The health and welfare of any inmate on a hunger strike will be monitored.
  - b. Food and beverages will be offered to inmates regularly.

- c. When an inmate's life or health is threatened, involuntary medical treatment will be administered.
- 18. Medical staff shall ordinarily perform the following procedures upon initial referral of an inmate on a hunger strike:

Measure and record height and weight;

Take and record vital signs;

Urinalysis;

Psychological and/or psychiatric evaluation;

General medical evaluation;

Radiographs as clinically indicated; and

Laboratory studies as clinically indicated.

- 19. When as a result of inadequate intake or abnormal output, a physician determines that the inmate's life or health will be threatened if treatment is not initiated immediately, the physician shall give consideration to involuntary medical treatment of the inmate. The decision to force treatment upon the inmate is a medical decision, preferably by a written physician's order, with potential legal implications.
- 20. Health Services and Food Service staff may offer alternative beverages, including liquid nutritional supplements, if authorized by the physicians. Any beverages other than drinking water must be documented (e.g. BP-S292) and that information relayed to Health Services staff.

  Acceptance of liquids alone should not be documented as accepting a meal.

- 21. When I was housed in H Unit at ADX Florence, occasionally I would agree with medical staff to drink the nutritional supplement to avoid force feeding for various reasons, including religious reasons, for example during the whole month of Ramadan in 2002. The medical staff provided me with the nutritional supplement before dawn and after sunset in order not to interrupt my religious observation of the Ramadan fast.
- 22. My religion requires me to observe certain acts of worship regardless of my condition. The acts include the five daily obligatory prayers.
- 23. Besides my daily prayers, I have maintained other acts of worship, such as fasting, in virtually every given period of my life. Apart from fasting the holy month of Ramadan, I join millions of Muslims worldwide, fasting on different days of the week as well as fixed dates determined according to the Islamic lunar calendar.
- 24. Fasting the 9<sup>th</sup> day of the 12<sup>th</sup> month of the Islamic calendar, called the day of Arafah, and the 9<sup>th</sup> and 10<sup>th</sup> days of the 1<sup>st</sup> month of the Islamic calendar (the 10<sup>th</sup> day is called Ashura) are important examples. Other examples include fasting on Monday and Thursday of each week, and fasting the "White Days," which are the 13<sup>th</sup>, 14<sup>th</sup>, and 15<sup>th</sup> days of each Islamic month.
- 25. Throughout my entire life, as far back as I can remember, I have kept the fasts of Arafah and Ashura and other sacred days. I have tried to avoid anything that might interrupt my fasts during those sacred days, including during my hunger strikes. However, because I am not in control of conditions of confinement, and because prison authorities are unpredictable in creating their endless restrictions—and their failure to resolve problems with good faith—at times I have been forced into a hunger strike close to those sacred days. That is exactly what happened in 2021.

- 26. When that happens, as it did in 2021, the medical staff and I agree that I will drink the necessary nutritional supplement and provide the samples that medical staff requires. In return, medical staff agrees to allow me to fulfill my religious duties without interruption.
- 27. Through the mutual agreement that produced my own as well as the staff's objectives, at the time I've always managed fasting in the religiously sacred days. However, those spiritually and religiously motivated acts of worship were intentionally and maliciously interrupted in 2021 by Warden Sproul and Nurse Hughes. Through that intentional and malicious interruption, they violated my religious rights guaranteed by 42 U.S.C. 2000bb(1)a, as will be further detailed below.

CLAIM ONE: VIOLATION OF MY RIGHTS UNDER THE RFRA BY WARDEN SPROUL BASED ON HIS DECISION TO FORCEFULLY DISRUPT AND BREAK MY FASTING

- 28. I incorporate here by reference the above facts ¶¶ 1-27.
- 29. This claim is based on allegations that Warder Sproul knowingly, intentionally, and maliciously violated my religious rights under the RFRA by deciding that he and his staff would forcefully break my fasts on several occasions, imposing a substantial burden on me and my religion, prohibited by the RFRA.
- 30. In early June 2021, I declared a hunger strike due to my strong belief, supported by several months of serious violations of my rights by staff, that the authorities in USP Marion were conspiring to coercively force me out of my religion or to murder me. In addition, the authorities had also refused to seriously address my legitimate concerns even after I completed the administrative remedy grievance procedure. As a last resort, I found it necessary to begin a hunger strike.

- 31. On June 12, 2021, I had completed 45 "missed meals" and the first evaluation was conducted on June 13.
- 32. On June 30, 2021, Clinical Director Dr. Pass, after careful review of the Hunger Strike Guidelines, felt that I was in medical need of refeeding that day, to avoid organ failure and other medical complications. I was force fed 474 mL (two containers of Ensure) on a daily basis from that time on.
- 33. As the day of Arafah, July 19, 2021, approached, I explained to the medical staff that I wanted to drink the nutritional supplement the evening prior to my fast to avoid breaking my fast during the day of Arafah. Medical staff forwarded my request to the Clinical Director, Dr. Pass to ascertain how it would be medically acceptable to avoid the force feeding during the day of Arafah.
- 34. The weekend before the day of Arafah, Nurse Moulton showed me the memo Dr. Pass had written authorizing that if I consumed two containers of Ensure during the day before Arafah, and two containers on the evening of the day before Arafah, there would be no need to force feed me during the day of Arafah.
- 35. The evening before Arafah, I drank the two additional containers of Ensure in front of the nurse.
- 36. On the early morning of July 19, the day of Arafah, Nurse Moulton took my vital signs and medically assessed me and informed me that because I did drink the Ensure and based on the Clinical Director's order there would be no force feeding for me that day.
- 37. But later that morning, the Use of Force team arrived at my cell and proceeded to extract me and take me for a force feeding. I was force fed by Nurse Hughes, who knew that he was violating my religious practice. After the procedure, Nurse Hughes explained to me that Dr. Pass

was overruled by Warden Sproul, and that the decision to force feed me was not medical but to create mental distress by leveraging my religious commitment to push me off my hunger strike.

- 38. Warden Sproul expressed to me on multiple occasions, that he will do whatever works to get things done including violating my religious rights. He said so, as I expressed to him that it is quite obvious that the way they treat Muslims and Islam in the CMU clearly fits the criteria of prejudice and bigotry compared with the way they perceive to be bigotry and prejudice to other religions. For example, I emphasized to him that in the incident report that I received, my religious identity was used against me to label Muslims as a "disruptive and illegal group." Also, I gave him another example with the way they treated Islamic scripture and religious books; I told him that at one time, they banned the Noble Quran and they banned a book of hadith, arguing that the Islamic ancient scripture regulates war and orders society contrary to their modern standards—yet I and other inmates receive by mail the Mishnah Torah. I also showed him the attached Exhibits A and B detailing the nature of the Jewish Halakhah and law as it was summarized by Maimonides, for example:
  - a. stabbing the womb to kill the fetus before execution of women, Ex. A, pg. 6
  - the gruesome punishments of stoning, strangling, burning, decapitation, Ex. A,
     pg. 7
  - c. the death penalty for consensual sex and blasphemous and other speech, Ex. A, pg. 8; cursing one's father and mother, the wayward and rebellious son, and a person who disgraced the Sabbath, id.
  - d. the employment of a *kipah*, a narrow place that is his height, where he cannot lay down. He is given meager portions of bread and water until his digestive

tract contracts, and he becomes ill. Afterward, we feed him barley until his stomach bursts, <u>id</u>. This is the punishment for the person (a repeat offender) who eats illegal fats, blood, or leavening during Passover or Yom Kippur, or sleeps with a woman during her menstruation, Ex. A, pg. 9

- e. the court's authority to administer lashes or execute without evidence, Ex. A, pg. 10
- f. A person who has his case adjudicated by a gentile judge is considered blasphemy, the punishment of which is death by stoning, Ex. A, pg. 11
- g. the prohibition against making or offering mercy to a non-Jew, Ex. A, pg. 12
- h. the prohibition against saving them or rendering assistance when they are in danger, id.
- i. the commandment to eradicate Jewish traitors, minnim and apikorsim, and to cause them to descend to the pit of destruction, since they cause difficulty to the Jews and sway the people from God. Here Maimonides gave as an example, "as did Jesus of Nazareth and his students, and Tzadok, Baithos, and their students ...." id.
- j. the commandment to deal with the person who denies the oral law, and the denial of the divinity of the Torah and those who inform on their fellow Jews and apostate, Ex. A, pp. 13-14. Maimonides said there is no need for witnesses, warnings, or a judge for them; instead, whoever kills them, performs a great commandment. At this point, I emphasized to Warden Sproul that this

commandment is not an abstract commandment, but for individual, immediate use

- k. Ex. A, pg. 16, the commandment of indiscriminate killing of men, women, and children in a war which Israel considers a war of defense. I emphasized to Warden Sproul that this commandment is being used in furthering crimes against the innocent men, women, and children of Palestine and could be used by a prisoner to encourage someone on the outside to do that
- the commandment to enslave conquered people after a peaceful settlement and raping women captives, Ex. A, pp. 17-18
- m. the execution of a non-Jewish woman after being raped by a Jewish male, including a toddler of 3 years old or more, as long as the Jewish male is 9 years old or more. Maimonides justified the execution because she caused a Jew to be involved in an unseemly act as in the law with regard to an animal, Ex. A, pg. 20
- 39. After I showed all of that and emphasized to him that they did not prevent me from receiving these books, in fact, they wouldn't dare to because they would be labeled as antisemitic. He said, you know you are right, we will not prevent them. In fact, more than that, if you renounced your religion, kept your beard, and converted to hard core ultra-orthodox Judaism, believing in all of that and believing in killing Palestinians including women and children, the BOP will consider that a form of rehabilitation, remove your terrorist status and lower your security classification. He said, you don't have to take my word for it, you know what I'm telling you is common sense. So you need to face reality of the awkward position you are in. In the American universe, your religion is perceived as a security threat, and I believe that you agree

with me; this too is common sense. And because of that, a lot of politicians and influencers advocate the removal of the Islamic books from the BOP. And advocate for the different treatment for Muslims, and the Islamic religion, as well as Islamic religious practices. So as things stand, down the road if remain who you are you will be subject to abuse; you will be set up around people who want to kill you, and you will be framed. That is the environment that you are in. This will also will give me more leverage against you compared to other inmates, and I will not hesitate to use all the tools available to me to get my job done. So he said, unlike other inmates, I could use removing your religious books as a way to force you to cooperate or stop your religious activity as I stopped the group prayer after the Moon incident  $^{2}$  . So I have the leverage to use your religion to put you in the SHU in the first place because as far as I'm concerned, you are influential because you lead the prayer so you should learn to prevent such incidents and if you don't do so, you will be punished for it even if you didn't do it as I know for sure. And you need to learn that your hunger strike is disturbing to my operation as far as I am concerned, and you need to learn from my style that I know how to drive you off your hunger strike including using your religion, which I know is the important thing to you since I have known you for quite a long time.

40. Warden Sproul was completely right about knowing me, as he stated above. Sproul and I had known each other since he was the Unit Manager in H Unit at the ADX. From that official position, Sproul observed my sincere belief and commitment to Islam and its religious practices, including my regular fasting.

<sup>&</sup>lt;sup>2</sup> The incident was the subject of an Incident Report which landed the plaintiff in the SHU.

- 41. I reminded Warden Sproul that my hunger strike does not violate any law, BOP regulation, or BOP Program Statement. At the same time, it must be clear, in his position as the Warden, that abusing religious rights for the purpose which he stated is an egregious violation of the Constitution and the law. He stated that he understands that this is a violation "in the law books" but I couldn't stop him and cannot have anything against him in a court of law.
- 42. After August 19, 2021, the day when they violated my fast, Warden Sproul came to my cell and stated, I told you that I could use your religion against you, now in case you try to exercise your right to fast again, make sure to do what I'm telling to do, which is to stop your hunger strike.
- 43. Under the direct leadership, instruction, and supervision of Warden Sproul, Nurse Hughes did the actual force feeding that broke my sacred fast. Hughes stated that Warden Sproul ordered the force feeding—overruling Clinical Director Dr. Pass's medical decision—and that the force feeding was not based on a medical judgment or done out of medical necessity.
- 44. USP Marion authority disrupted, violated my sacred fasting on at least eight to ten different occasions, three of which are among the rarest and most Islamically sacred days. Those three days are the day of 'Arafat, which falls on the 9<sup>th</sup> day of the 12<sup>th</sup> month of the Islamic calendar, and the 9<sup>th</sup> and 10<sup>th</sup> days of the 1<sup>st</sup> month of the Islamic calendar. In 2021, the days fell on July 19 and August 17-18. The other days that staff violently violated my fasts were Mondays and Thursdays, the days of each week that I also fast.
- 45. On all those occasions, staff violently violated my fasts through forced involuntary feedings.
- 46. Under correct Islamic guidance, one breaks his or her fast by eating or drinking any nutritious substance.

- 47. Under Islamic guidance, one's fast is broken when such substances enter the mouth, throat, stomach, or blood veins.
- 48. The force feeding was carried by inserting a feeding tube into my nose, down my throat and into my stomach, delivering the nutritional supplement directly to my stomach. That process violated my sacred fasting.
- 49. The above force feeding was not carried out due to medical necessity. It was based solely on Warden Sproul's malicious and evil intent—as he had already told me that he was going to violate my religion.
- 50. That malicious and evil intent was also confirmed by Nurse Hughes, who actually force-fed me on July 19. Hughes said that the order to force feed me when I was on a religious fast (despite the previous agreement to avoid that) came directly from Warden Sproul, who decided to ignore and disregard Dr. Pass's memo stating that if I drank the nutritional supplement the previous evening, there would be no force feeding the next day. Hughes also told me that the force feeding was not based on medical judgment or medical necessity.
- 51. All my fasts that Warden Sproul and other CMU Marion staff maliciously and violently disrupted and invalidated were highly religious in nature and on each of those occasions, Sproul and his staff imposed a substantial burden on me, my religion, and my ability to follow and practice my sincerely held Islamic belief.
- 52. Warden Sproul was completely malicious because he'd known me for many years as a serious and sincere Muslim who takes his religion seriously. He intentionally and with premeditation violated my religion and at the same time disregarded the law and regulations he admitted that he was fully aware of.

CLAIM TWO: VIOLATION OF MY RIGHTS UNDER THE RFRA BY NURSE HUGHES BASED ON HIS DECISION AND ACTIONS TO ACTUALLY CARRY OUT THE FORCE FEEDING

- 53. I incorporate by reference the facts in  $\P\P$  1-52.
- 54. Claim two is about the violation of my rights under the RFRA by Nurse Hughes, the CMU Marion staff member who put in practice Warden Sproul's maliciously motivated decision to interrupt my religiously motivated fasting. Hughes did so by leading the actual force-feeding act, and thus, violently violated my fast.
- 55. Hughes forcefully fed me in the way described earlier at ¶48.
- 56. Hughes disrupted my fasting with perfect knowledge that such force feeding was not based on medical judgment or necessity and didn't come from the doctor, but rather from Warden Sproul.
- 57. Hughes also told me, upon my complaining to him regarding that unprofessional conduct, that he knew that it was wrong to violate my religious sacred activity for the sole purpose of disruption, especially after Dr. Pass, the Clinical Director, concluded that I shouldn't be force-fed. He said that all he was concerned with is doing what he's asked to do, going home, and collecting his paycheck.
- 58. Hughes told me that he understands that the law does not allow him to force feed me except for medical necessity which was not present on July 19, and that violating my fast is a violation of the law. Having said that, he acknowledged that the Warden had the leverage against him when he had the discretion to discipline him for disobeying his order, and there will be no chance for either one of them to suffer consequences of these violations, and he will not suffer consciously because he believes my religion is a false religion and a vain endeavor.

- 59. Nurse Hughes' personal role in the above alleged violation is of highest importance here; even though it was Warden Sproul himself who hatched the above violation. Sproul could only achieve that improper goal through medical staff, such as Nurse Hughes, who disregarded the law and their professional ethics. Had Nurse Hughes declined to perform such a maliciously motivated act, Sproul wouldn't have accomplished his improper desire, unless he prevailed on another medical professional who was ready to abusively use his profession to violate my statutory guaranteed rights.
- 60. No one forced Hughes to commit the violation he committed against me. He did so willingly and with full knowledge that it was both incorrect legally and improper ethically.
- 61. For the sake of clarification: My two claims and allegations against Warden Sproul and Nurse

  Hughes are not about the force feeding itself, per se. Rather, the above allegations are about
  the purpose of such force feedings on the one hand, and their intended impact on me and my
  religion on the other hand. As it has been shown above, the force feedings were solely
  intended to disrupt and violate my religiously motivated fasting. The feedings had nothing to do
  with medical necessity, medical judgment. Otherwise, I have never previously complained about
  the mere act of force-feeding me during hunger strikes. I had hundreds of force-feedings before
  my hunger strike in 2021. But I never complained against them. Because there were at least, to
  some extent, legitimate medical reasons behind them.

#### **INJURIES**

62. Warden Sproul's and Nurse Hughes' malicious acts which resulted in violating my sacred fasting on those sacred, rare days, caused me irreparable spiritual and emotional injury. Spiritually: their maliciously motivated acts disrupted the rare opportunity of fasting on those days,

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especially the three days: the Day of Arafah and the 9<sup>th</sup> and 10<sup>th</sup> day of the first month of the Islamic calendar. The days they maliciously violated can never be replaced. In addition, because this is the first time in my entire life that I missed the fasting of those great days, and hence, the divine reward from my Creator, the defendants' acts left a deep mark on my heart that forever will remain irreversible. The defendants' action pushed me into conscious entanglement that I am incapable of freeing myself from. The defendants' acts extensively increased my existing depression and depression-related issues; increased my anxiety, lack of concentration, nightmares, etc.; and subjected me to strong feelings of shame, humiliation, and worthlessness.

### **REQUEST FOR RELIEF**

Wherefore, I respectfully request that this Court grant the following:

- A. Award me compensatory damages jointly and severally against both defendants
- B. Award me punitive damages against both defendants
- C. Award me nominal damages against both defendants
- D. Award me the filing fees as well as other costs including but not limited to mailing, copying, and all other costs
- E. In case an attorney is hired or appointed, or otherwise volunteers to assist me in this case, in addition to any other professional for the same purpose, the court should award the appropriate fees or payment for such an attorney or professional
- F. All other awards that the Court deems appropriate

#### **CERTIFICATION AND CLOSING**

Under Federal Rule of Civil Procedure 11, by signing below, I certify to the best of my knowledge, information, and belief that this complaint: (1) is not being presented for an improper purpose, such as to harass, cause unnecessary delay, or needlessly increase the cost of litigation; (2) is supported by existing law or by a nonfrivolous argument for extending, modifying, or reversing existing law; (3) the factual contentions have evidentiary support or, if specifically so identified, will likely have evidentiary support after a reasonable opportunity for further investigation or discovery; and (4) the complaint otherwise complies with the requirements of Rule 11.

Mohamed (Rashed al-

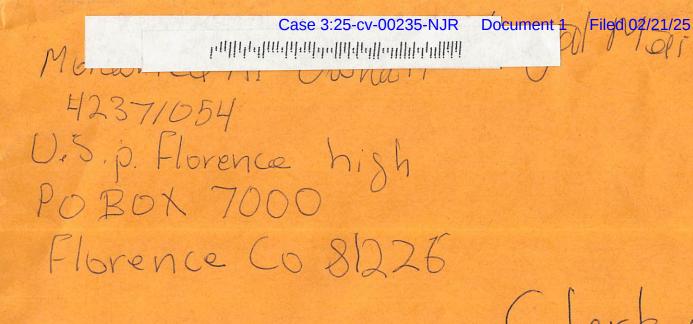
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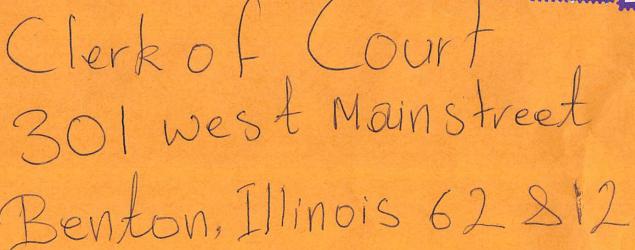
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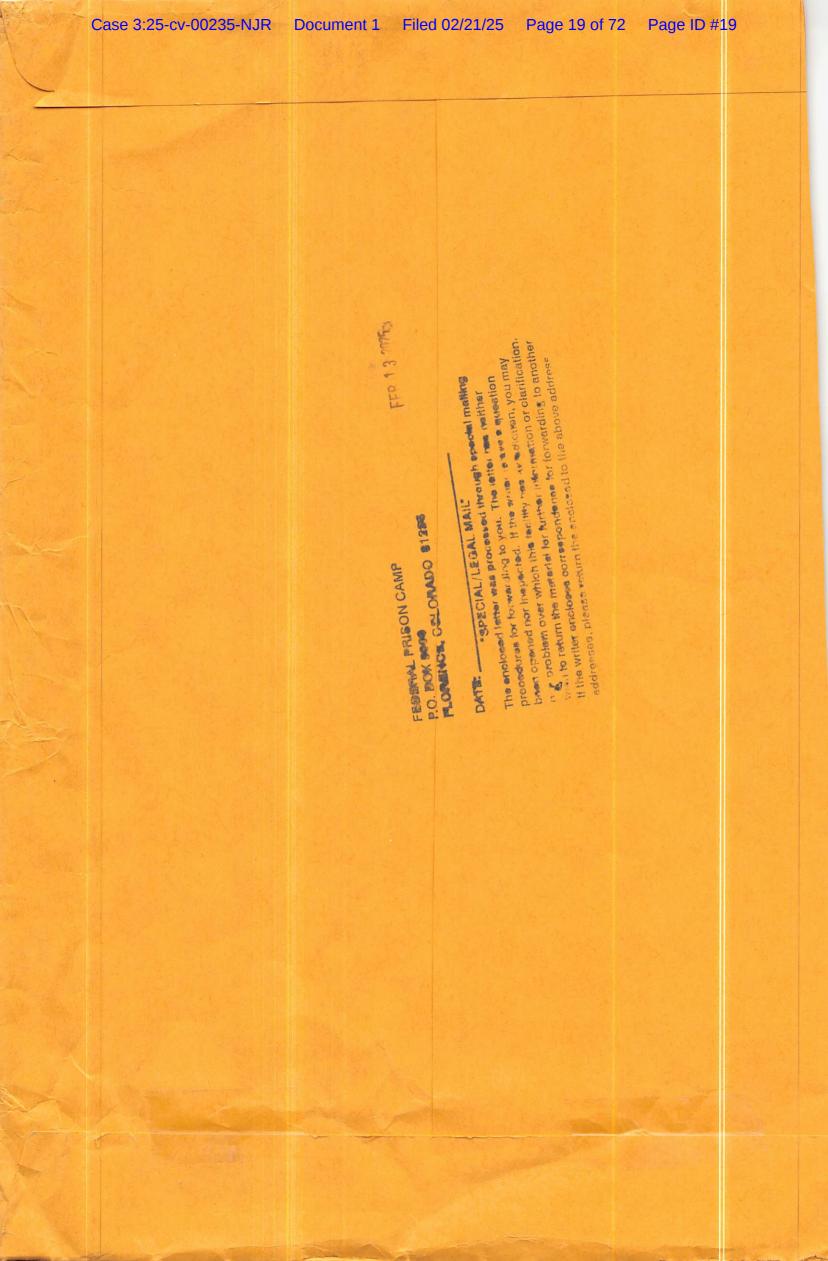


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### **Key to Quadrant Labels**

Α	В
C	ם

# CHAYENU MAGAZINE

### The Rambam's Introduction to the Mishneh Torah

Exhibit Page 1 Quadrant C

Moses transcribed the entire Torah

Moses, our teacher, personally transcribed the entire Torah before he died. He gave a Torah scroll to each tribe and placed another scroll in the ark as a testimonial, as [Deuteronomy 31:26] states: "Take this Torah scroll and place it [beside the ark...] and it will be there as a testimonial."

#### Exhibit Page 1 Quadrant A

Moses conveyed the explanation of the Torah, the Mitzvah, orally "The mitzvah" - i.e., the explanation of the Torah - he did not transcribe. Instead, he commanded it [verbally] to the elders, to Joshua, and to the totality of Israel, as [Deuteronomy 13:1] states: "Be careful to observe everything that I prescribe to you." For this reason, it is called the Oral Law.

Even though the Oral Law was not transcribed, Moses, our teacher, taught it in its entirety in his court to the seventy elders. Elazar, Pinchas, and Joshua received the tradition from Moses.

#### Exhibit Page 4 Quadrant B, A

Maimonides describes current situation

At this time, we have been beset by additional difficulties, everyone feels [financial] pressure, the wisdom of our Sages has become lost, and the comprehension of our men of understanding has become hidden. Therefore, those explanations, laws, and replies which the Geonim composed and considered to be fully explained material have become difficult to grasp in our age, and only a select few comprehend these matters in the proper way.

Needless to say, [there is confusion] with regard to the Talmud itself - both the Jerusalem and Babylonian Talmuds - the *Sifra*, the *Sifre*, and the *Tosefta*, for they require a breadth of knowledge, a spirit of wisdom, and much time, for appreciating the proper path regarding what is permitted and forbidden, and the other laws of the Torah.

### Exhibit Page 4 Quadrant A

Mishneh Torah is a comprehensive work encompassing entire Oral Law Therefore, I girded my loins - I, Moses, the son of Maimon, of Spain. I relied upon the Rock, blessed be He. I contemplated all these texts and sought to compose [a work which would include the conclusions] derived from all these texts regarding the forbidden and the permitted, the impure and the pure, and the remainder of the Torah's laws, all in clear and

concise terms, so that the entire Oral Law could be organized in each person's mouth without questions or objections.

To summarize: [The intent of this text is] that a person will not need another text at all with regard to any Jewish law. Rather, this text will be a compilation of the entire Oral Law, including also the ordinances, customs, and decrees that were enacted from the time of Moses, our teacher, until the completion of the Talmud, as were explained by the Geonim in the texts they composed after the Talmud.

#### Exhibit Page 4 Quadrant D

Study of written law followed by Mishneh Torah suffices to comprehend entire Oral Law Therefore, I have called this text, *Mishneh Torah* ["the second to the Torah with the intent that] a person should first study the Written Law, and then study this text and comprehend the entire Oral Law from it, without having to study any other text between the two.

# Sanhedrin veha 'Onashin haMesurin lahem - Chapter 12

Exhibit Page 5 Quadrant B

Execution of pregnant woman

4. After a defendant has been convicted, we do not delay the matter, but instead execute him immediately. Even if a woman is pregnant, we do not wait until she gives birth. Instead, we give her a blow against the womb so that the fetus will die first. If, by contrast, she is already in the throes of labor, we wait until she gives birth.

# Sanhedrin veha Onashin haMesurin lahem - Chapter 14

Exhibit Page 5 Quadrant C

Four types of execution

Four types of execution were given to the court: stoning, burning, decapitation with a sword, and strangulation.

Stoning and burning are explicitly mentioned in the Torah. Moses our teacher taught that whenever the Torah mentions the death sentence without any further description, the intent is strangulation. When a person kills a colleague, he should be decapitated. Similarly, the inhabitants of a city that goes astray are executed by decapitation.

#### Exhibit Page 5 Quadrant D

Witnesses kill convicted person who fights for his life in any manner they can 8. When a convicted person fights for his life and it is impossible for the court to have him bound so that he can be executed in the manner in which he is obligated to die, the witnesses should kill him in any manner they can, for he has been sentenced to death. No one else, however, has the right to kill him first.

For this reason, if the hands of the witnesses are cut off, the convicted person is released.

If, however, at the outset, the witnesses did not have hands, the convicted person should be executed by others.

### Sanhedrin veha'Onashin haMesurin lahem - Chapter 15

Exhibit Page 6 Quadrant C

Stoning

1. How is the mitzvah of stoning carried out? Four cubits from the place of execution, we remove the clothes of the person to be stoned; we do, however, cover his sexual organ in front. A woman is not executed naked. Instead, she is allowed to wear one cloak.

The place of execution was two storeys high. The convicted person ascends there with his hands tied, together with his witnesses. One of the witnesses pushes him at his loins from behind, he falls over, landing on his heart on the ground. If he dies because of this, they have fulfilled their obligation, for Exodus 19:13 states: "Or he will be cast down or stoned," creating an equation between a person who has a stone fall upon him with one who himself falls on the earth.

If he does not die after this fall, the witnesses pick up a stone that is so large it requires two people to carry it. The second witness lets go and the first casts the stone on the convicted person's heart. If he dies because of this, they have fulfilled their obligation. If not, he should be stoned by the entire Jewish people, as Deuteronomy 17:7 states: "The hand of the witnesses shall be raised up against him first to execute him, and the hand of the entire nation afterwards."

#### Exhibit Page 6 Quadrant D

Burning, decapitation, strangulation, hanging

- 3. The mitzvah of executing a person by burning is performed as follows: The convicted is placed in fertilizer until his knees. A firm cloth is placed within a soft cloth and they are wound around his neck. The two witnesses are positioned on either side and each pull the cloths toward himself until the convicted opens his mouth. Tin, lead, and the like are melted down and then poured into his mouth. The molten metal descends and burns his innards.
- 4. The mitzvah of decapitation is performed as follows: We cut of [sic] his head with a sword as the kings do.
- 5. The mitzvah of executing a person by strangulation is performed as follows: The convicted is placed in fertilizer until his knees. A firm cloth is placed within a soft cloth and they are wound around his neck. Each of the two witnesses pulls the cloths toward himself until the convicted expires.
- 6. It is a positive commandment to hang a blasphemer and an idolater after they have been executed, as implied by Deuteronomy 21:23: "A person who is hung is cursing God." This refers to the blasphemer. With regard to an idolater, Numbers 15:30 states: "He blasphemes God."

#### Exhibit Page 7 Quadrant B

People executed by stoning, burning, decapitation, and strangling

10. The Torah mentions 18 people who are executed by stoning. They are: a) a person who engages in relations with his mother, b) with his father's wife, c) his daughter-in-law, d) a maiden who was consecrated, e) a man involved in homosexual relations, f) a man who sodomizes an animal, g) a woman who has relations with an animal, h) a blasphemer, i) an idolater, j) a person who gives his descendants to *Molech*, k) a person who divines with an *ov*, l) a person who divines with an *yidoni*, m) a person who entices others to worship idols, n) the people who lead a city to idol worship, o) a sorcerer, p) a person who desecrates

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- 11. There are 10 people who are executing by burning: a) a priest's daughter who commits adultery, b) a person who has relations with his daughter, c) with his daughter's daughter, d) with his son's daughter, e) with his wife's daughter, f) with the daughter of his wife's daughter, g) with the daughter of his wife's son, h) with his mother-in-law, i) with the mother of his mother-in-law, and j) with the mother of his father-in-law. The latter prohibitions apply if the man has relations with them during his wife's lifetime. After his wife's death, these relations are punishable by *kerait* alone like other incestuous relationships.
- 12. There are two who are decapitated: a murderer, and the inhabitants of a city enticed to idolatry.
- 13. There are six who are executed by strangulation: a) an adulterer, b) a person who wounds his father or mother, c) a person who kidnaps a fellow Jew, d) a rebellious elder, e) a false prophet, and f) a person who prophecies in the name of a false deity. Thus the court executes individuals for a totality of 36 prohibitions.

# Sanhedrin veha 'Onashin haMesurin lahem - Chapter 18

Exhibit Page 7 Quadrant D

Lashes, who is compelled to enter a kipah

- 4. The following rules apply when a person receives lashes in a court because of the violation of a prohibition punishable by *kerait*, and then received lashes a second time for the violation of that same prohibition e.g., he ate forbidden fat, received lashes for it, and then ate forbidden fat again and received lashes for it. If he eats such fat a third time, he is not given lashes. Instead, he is compelled to enter a *kipah*, a narrow place that is his height where he cannot lie down. He is given meager portions of bread and water until his digestive tract contracts and he becomes ill. Afterwards, we feed him barley until his stomach bursts.
- 5. When a person violates a prohibition punishable by *kerait* or by execution by the court and received a warning beforehand, if he nodded his head, or remained silent and did not acknowledge the warning, we do not execute him, as explained above, nor do we give him lashes. If he repeats this transgression, receives a warning, nods his head, or remains silent, we neither execute him or give him lashes. If he repeats this transgression a third time, receives a warning, even though he merely nodded his head or remained silent, he is placed in a *kipah* until he dies.

#### Exhibit Page 8 Quadrant A

When the court does not mete out punishment, instead the zealous slay the person 6. When a person steals one of the sacrificial vessels from the Temple, curses God's name using the name of a false divinity, or has relations with an idolatrous gentile woman, the court does not deal with this matter. Instead, the zealous strike them. Whoever slays them merits. Similarly, when a priest served in the Temple while ritually impure, his priestly brethren would not bring him to court. Instead, the young priests take him out of the Temple Courtyard and crack his head open with logs.

# Sanhedrin veha Onashin haMesurin lahem – Chapter 19

Exhibit Page 8 Quadrant B

- Offenses punishable by kerait, lashes 1. There are a total of 21 negative commandments that are punishable by kerait, but which are not punishable by execution by the court, for which lashes are administered. They are:
- a person who has relations with his sister;
- ii) ...with his father's sister;

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- iii) ...with his mother's sister;
- iv) ...with the sister of his wife;
- v) ...with his brother's wife:
- vi) ...with the wife of the brother of his father;
- vii) ...with a woman in the niddah state;
- viii) a person who eats forbidden fat;
- ix) ...blood;
- x) ...leaven on Passover:
- xi) ...on Yom Kippur;
- xii) a person who performs forbidden labor on Yom Kippur;
- xii) a person who partakes of sacrificial meat after the designated time:
- xiv) ...of sacrificial meat disqualified as piggul;
- xv) ...of sacrificial meat while ritually impure:
- xvi) a person who enters the Temple Courtyard while ritually impure;
- xvii) a person who slaughters a consecrated animal outside the Temple:
- xviii) a person who burns a consecrated animal as a sacrifice outside the Temple;
- xix) a person who prepares the anointing oil for personal use;
- xx) a person who anoints himself with the anointing oil for his own benefit
- xi) a person who prepares the incense offering for his personal use;
- 2. There are a total of 18 negative commandments that are punishable by death by the hand of heaven, whose transgression involve a deed, for which lashes are administered.

Exhibit Page 8 Quadrant D --- Page 10 Quadrant B 168 offenses punishable by lashes

2. There are a total of 168 negative commandments that are neither punishable by kerait, nor by execution by the court, for which lashes are administered.

(do we want to include relevant excerpts from exhibit pages 9-10?)

# Sanhedrin veha 'Onashin haMesurin lahem - Chapter 24

Exhibit Page 10 Quadrant D

Court's authority to lash/execute on its own perogative

4. A court has the authority to administer lashes to a person who is not required to receive lashes and to execute a person who is not liable to be executed. This license was not granted to overstep the words of the Torah, but rather to create a fence around the words of the Torah.

When the court sees that the people have broken the accepted norms with regard to a matter, they may establish safeguards to strengthen the matter according to what appears necessary to them....

An incident occurred where they had a man lashed for engaging in relations with his wife under a tree. And an incident occurred concerning a person who rode on a horse on the Sabbath in the era of the Greeks and they brought him to the court and had him stoned to death. And an incident occurred and Shimon ben Shetach hung 80 women on one day in Ashkelon. All of the required processes of questioning, cross-examination, and warnings were not followed, nor was the testimony unequivocal. Instead, their execution was a directive for that immediate time according to what he perceived as necessary.

5. Similarly, at any time, and in any place, a court has the license to give a person lashes if he has a reputation for immorality and people gossip about him, saying that he acts licentiously.

#### Exhibit Page 11 Quadrant A. B.

Court's authority on its own prerogative in other issues

- 6. Similarly, at all times, a court has the prerogative to declare money belonging to others as ownerless. It may destroy those funds or give them to whomever they see fit to close any breaches in the faith and to strengthen its observance or to penalize a stubborn and difficult person. The Book of Ezra 10:8 states: "Whoever fails to come in three days according to the advice of the officers and the elders will have all of his property confiscated." From this we learn that when a court declares property ownerless, their declaration is effective.
- 7. Similarly, a judge may apply a ban of ostracism or excommunication to a person to whom these measures would not ordinarily be applied according to his perception of what is necessary at that time. He should state that he is ostracizing him or excommunicating him on his own conviction and should publicize his transgression in public. This is indicated by Judges 5:23: "Curse Meroz,' said the angel of G-d. 'Curse him. Those who dwell with him are cursed, because they did not come to the aid of God's people."
- 8. Similarly, a judge may enter into a controversy with a person with whom it is necessary to enter into controversy, cursing him, having him beaten, having his hair pulled out, and compelling him to take an oath to God against his will so that he will not perform or that he did not perform a specific action, as Nechemiah 13:25 states: "I entered into controversy with them; I cursed them; I beat people among them; I tore their hair out, and I made them take an oath to God."
- 9. Similarly, he may have a person's hands and feet bound. He may imprison him and have him pushed to the ground and dragged, as Ezra 7:26 states: "Judgment will be speedily

administered to him, to be executed, to be uprooted, to be punished by a loss of property, and to be imprisoned."

10. All of the above measures should be applied according to the judge's perception that it is appropriate that the violator be punished in this manner or the situation at large requires it.

All of his deeds should be for the sake of heaven and the honor of people at large should not be light in his eyes. For consideration of their honor overrides the observance of a Rabbinic prohibition....

# Sanhedrin veha Onashin ha Mesurin lahem - Chapter 26

Exhibit Page 11 Quadrant D

Person who has judgment adjudicated by gentile judge/court

7. When any person has a judgment adjudicated by gentile judges and their courts, he is considered a wicked person. It is as if he disgraced, blasphemed, and lifted up his hand against the Torah of Moses our teacher. This applies even if their laws are the same as the laws of the Jewish people. This is indicated by Exodus 21:1: "These are the judgments that you shall place before them." "Before them" and not before gentiles; "before them" and not before ordinary people.

Exhibit Page 12 Quadrant A, B

Execution of blasphemers

Therefore, a person who worships false gods is to be hanged, just as one who blasphemes against God is hanged. Both are executed by being stoned to death. Therefore, I have included the laws applying to a blasphemer in Hilchot Avodat Kochavim. Both deny the fundamental principle [of Jewish faith].

9. [The fact that] a blasphemer retracts his statements in the midst of speaking is of no consequence. Rather, once he utters blasphemy in the presence of witnesses, he is Iliable for execution by stoning.

Should a person curse God's name with the name of a false god, the zealous may strike him and slav him

Exhibit Page 12 Quadrant C

Execution of those who lead inhabitants of Jewish city astray/those lead astray

1. Those who lead [the inhabitants of] a Jewish city astray are executed by stoning even though they themselves did not worship a false deity, but [merely] proselytized to the inhabitants of their city until they worshiped it. The inhabitants of the city that has been led astray are executed by decapitation if they worshiped a false deity or accepted it as a god. What is the source that serves as a warning against proselytizing on behalf of a false deity? "Let not [the name of another deity] be heard through your mouth."

# **Avodat Kochavim - Chapter Ten**

Exhibit Page 13 Quadrant A, B

Conduct with idolaters, traitors, converts

1. We may not draw up a covenant with idolaters which will establish peace between them [and us] and yet allow them to worship idols, as [Deuteronomy 7:2] states; "Do not establish a covenant with them." Rather, they must renounce their [idol] worship or be slain.

It is forbidden to have mercy upon them, as [Deuteronomy, ibid.] states: "Do not be gracious to them." Accordingly, if we see an idolater being swept away or drowning in the river, we should not help him. If we see that his life is in danger, we should not save him.

To whom do the above apply? To gentiles, It is a mitzyah, however, to eradicate Jewish traitors, minnim, and apikorsim, and to cause them to descend to the pit of destruction, since they cause difficulty to the Jews and sway the people away from God96.

{As did Jesus of Nazareth and his students, and Tzadok, Baithos, and their students, may the name of the wicked rot.}

Footnote 96: The continuation of the halachah was omitted from the standard published text because of censorship. Hence, we placed it in brackets.

2. From the above, we can infer that it is forbidden to offer medical treatment to an idolater even when offered a wage. If, however, one is afraid of the consequences or fears that ill feeling will be aroused, one may treat them for a wage, but to treat them free is forbidden.

[With regard to] a ger toshav, since we are commanded to secure his well-being, he may be given medical treatment at no cost.

- 3. It is forbidden to sell them homes and fields in Eretz Yisrael. In Syria, one may sell them homes, but not fields.
- One may rent them homes in Eretz Yisrael, provided that a neighborhood [of idolaters] is not established. Fewer than three [homes] does not constitute a neighborhood. It is, however, forbidden to rent them fields. In Syria, one may rent them fields.

# **Teshuvah - Chapter Three**

Exhibit Page 13 Quadrant C. D

Individuals (Minim & Epicursim) of great wickedness, no portion in world to come 7. Five individuals are described as Minim:

- a) one who says there is no God nor ruler of the world;
- b) one who accepts the concept of a ruler, but maintains that there are two or more;
- c) one who accepts that there is one Master [of the world], but maintains that He has a body or form:
- d) one who maintains that He was not the sole First Being and Creator of all existence;
- e) one who serves a star, constellation, or other entity so that it will serve as an intermediary between him and the eternal Lord.

Each of these five individuals is a Min.

- 8. Three individuals are described as Epicursim:
- a) one who denies the existence of prophecy and maintains that there is no knowledge communicated from God to the hearts of men:

- b) one who disputes the prophecy of Moses, our teacher;
- c) one who maintains that the Creator is not aware of the deeds of men.

Each of these three individuals is an Epicurus.

### Sanhedrin veha 'Onashin haMesurin lahem - Chapter 11

Exhibit Page 14 Quadrant D

Laws which pertain to a mesit

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5. The laws which pertain to a *mesit*, a person who entices others to serve false divinities, differ from those pertaining to others liable for capital punishment. We hide witnesses to observe his act. He does not need a warning as must be given to others who are executed. If he departed from the court after being acquitted, and someone said: "I know a rationale that will lead to his conviction," he is returned and retried. If he was sentenced to death and someone said: "I know a rationale that will lead to his release," he is not retried. The court does not advance arguments in defense of a *mesit*. An elderly person, a eunuch, and a person who does not have sons are placed on the court which judges him, so that they will not have mercy on him. For cruelty to those who sway the people after emptiness brings mercy to the world, as implied by Deuteronomy 13:19: "so that God will turn away from His fierce anger and grant you mercy."

### **Avodat Kochavim - Chapter Five**

Exhibit Page 15 Quadrant A

Execution of a madiach and a mesit

2. A person who proselytizes the majority of the inhabitants of a city is called a *madiach* rather than a *mesit*. If the person who leads the majority of a city astray is a prophet, he is executed by stoning, and the people who were led astray are judged as individuals, and are not considered to be inhabitants of an עיר הנדחת. [For the latter laws to be applied,] two people must proselytize them.

If a person says: "A false deity told me: 'Serve me," or "The Holy One, blessed be He, told me: 'Serve a false deity" - he is considered a prophet who leads others astray. If the majority of the city's inhabitants are swayed by his words, he should be stoned to death.

A *mesit* should be stoned to death whether he proselytizes in plural terms or in singular.

What is implied? He is considered a *mesit* if he tells a colleague, "I will worship a false deity. [Follow me.] I will go and worship..." or "Let us go and worship following the particular rite with which that deity is served," "I will slaughter. [Follow me.] I will go and slaughter..." or "Let us go and slaughter," "I will bring a burnt offering. [Follow me.] I will go and bring a burnt offering..." or "Let us go and bring a burnt offering," "I will offer a libation. [Follow me.] I will go and offer a libation..." or "Let us go and offer a libation," or "I will bow down. [Follow me.] I will go and bow down..." or "Let us go and bow down."

When a person proselytizes two individuals, they may serve as witnesses against him. They should summon him to court and testify against him, relating what he told them, and the *mesit* is stoned.

3. A mesit does not need a warning.

Exhibit Page 15 Quadrant A

Execution of a mesit

If one proselytizes a single individual, the latter should tell him, "I have friends who would also be interested in this," and thus he should lure him into proselytizing before two people, so that the mesit can be executed.

If the mesit refuses to proselytize before two people, it is a mitzvah to set a trap for him. A trap is never set for a person who violates any of the Torah's other prohibitions. This is the only exception.

How is the trap set for him? The musat should bring two people and place them in a dark place where they can see the mesit and hear what he is saying without his seeing them. He tells the mesit: "Repeat what you told me privately."

[When] he does so, the *musat* should reply: "How can we forsake our God in heaven and serve wood and stone?" If [the mesit] retracts or remains silent, he is not held liable. If he tells him, "This is our obligation and this is beneficial to us," those who stand far off have him summoned to court and stoned.

4. It is a mitzvah for the musat to kill [the mesit], as [Deuteronomy 13:10] states: "Your hand must be the first against him to kill him."

It is forbidden for the musat to love the mesit, as [the previous verse states]: "Do not be attracted to him." Since [Exodus 23:5] states with regard to an enemy: "You must surely help him," [the question arises:] Perhaps you should help a mesit? The Torah [Deuteronomy, ibid.] teaches, "Do not... listen to him."

Since [Leviticus 19:16] teaches: "Do not stand idly over your brother's blood," [the question arises: Perhaps you should not stand idly over a *mesit's* blood? The Torah teaches. [Deuteronomy, ibid.] "Do not let your eyes pity him."

# **Avodat Kochavim - Chapter Nine**

Exhibit Page 15 Quadrant C

When transactions are forbidden with Canaanites

 The Canaanites<sup>77</sup> are idol worshipers, and Sunday is their festival. Accordingly, in Eretz Yisrael, it is forbidden to conduct transactions with them on Thursday and Friday each and every week, and, needless to say, on Sunday itself, when transactions with them are forbidden everywhere.

Footnote 77: The term "Canaanite" is a censor's alteration. The original term of the Mishnah Torah was "Roman" or "Christian."

# **Avodat Kochavim - Chapter Two**

Exhibit Page 16 Quadrant D

Execution of a Jew who serves false gods

5. A Jew who serves false gods is considered like a gentile in all regards and is not comparable to a Jew who violated another transgression punishable by being stoned to death. An apostate who worships false gods is considered to be an apostate with regard to the entire Torah.

Similarly, Jewish *minnim* are not considered to be Jews with regard to any matter. Their repentance should never be accepted, as [implied by Proverbs 2:19]: "None that go to her repent, nor will they regain the paths of life."

The *minnim* are those who stray after the thoughts of their hearts, concerning themselves with the foolish matters mentioned above, until they ultimately transgress against the body of Torah [law] arrogantly, with scorn, with the intent of provoking God's anger, and yet say that there is no sin involved.

### Mamrim - Chapter 3

Exhibit Page 17 Quadrant A

Execution of a person who does not acknowledge validity of the Oral Law

- 1. A person who does not acknowledge validity of the Oral Law is not the rebellious elder mentioned in the Torah. Instead, he is one of the heretics and he should be put to death by any person.<sup>1</sup>
- 2. Since it has become known that such a person denies the Oral Law, he may be pushed into a pit and may not be helped out. He is like all the rest of the heretics who say that the Torah is not Divine in origin, those who inform on their fellow Jews<sup>2</sup>, and the apostates.<sup>2</sup>

All of these are not considered as members of the Jewish people. There is no need for witnesses, a warning, or judges for them to be executed. Instead, whoever kills them performs a great mitzvah and removes an obstacle from people at large.

Footnote 1: As the Rambam continues to explain in the following halacha, a heretic should be slain. Any person may – and should – take the law into his own hands in the regard. There is no need to wait for judicial process.

Footnote 2: People who seek to give gentile authorities control over the lives or property of their fellow Jews. As stated in Hilchot Chovel UMazik 8:9-10, if possible, it is a mitzvah to kill such people, even in the era of exile.

### Melachim uMilchamot - Chapter 5

Exhibit Page 17 Quadrant C, D

War which is a mitzvah

- 1. A king should not wage other wars before a *milchemet mitzvah*.<sup>10</sup> What is considered as *milchemet mitzvah*? The war against the seven nations who occupied *Eretz Yisrael*, the war against Amalek, and a war fought to assist Israel from an enemy which attacks them.<sup>11</sup> Afterwards, he may wage a *milchemet hareshut*, i.e. a war fought with other nations in order to expand the borders of Israel or magnify its greatness and reputation.
- 4. It is a positive commandment to annihilate the seven nations who dwelled in *Eretz Yisrael* as Deuteronomy 20:17 states: 'You shall utterly destroy them.' Anyone who chances upon one of them and does not kill him violates a negative commandment as *ibid*.:16 states: 'Do not allow a soul to live.' The memory of them has already been obliterated.
- 5. Similarly, it is a positive commandment to destroy the memory of Amalek, as Deuteronomy 25:19 states: 'Obliterate the memory of Amalek.

It is also a positive commandment to constantly remember their evil deeds and their ambush of Israel to arouse our hatred of them, as *ibid*.:17 states: 'Remember what Amalek did to you.' The Oral Tradition teaches: ...Remember' - with your mouths; ...Do not forget' - in your hearts.' For it is forbidden to forget our hatred and enmity for them.

6. All the lands which Israel conquers in wars led by a king and approved by the court are considered as conquered by the people at large. Thus, they have the same status as *Eretz Yisrael* which was conquered by Joshua in every regard. This only applies if they were conquered after the conquest of *Eretz Yisrael* as described in the Torah.

Footnote 10: The words, *milchemet mitzvah*, mean "a war which is a mitzvah." Waging each of the three wars mentioned in this halachah fulfills one of the 613 mizvot of the Torah. Sifri, Ekev, relates that God criticized David for conquering Syria before he conquered the totality of *Eretz Yisrael*. The conquest of *Eretz Yisrael* is a *milchemet mitzvah*, while the conquest of Syria was not. God rebuked him, "You did not drive out the Jebusites living close to your own palace and yet, you found it necessary to conquer Aram."

Footnote 11: Leviticus 19:16 commands "Do not stand still over your neighbor's blood." Sefer HaMitzvot (neg. command 297) and Sefer HaChinuch (mitzvah 237) interpret this verse as a mitzvah to protect a Jew's life when he is in danger. As an extension of that principle, Number 10:9 obligates us to "go to war against an enemy who attacks you ...," promising that "you will be remembered by God and delivered from your enemies. See also Eruvin 45a.

This principle applies in the Diaspora, as well as in Eretz Yisrael. Accordingly, the *Shulchan Aruch*, *Orach Chayim* 229:6 relates that if gentiles attack Jews, even on the Sabbath, it is a mitzvah to organize a defense force and mount a counter-attack. The Ramah adds that even if the enemy have not mounted their attack, but it is well know that they desire to attack the Jews, war should be raised against them. This concept has contemporary relevance as well. For example, based on this principle, many of the Rabbinic leaders in *Eretz Yisrael* declared the 1982 war in Lebanon a *milchemet mitzvah*, for the Palestinians made no secret of their desire to attack the Jews.

Exhibit Page 18 Quadrant B
When one is forbidden/allowed to leave Eretz Yisrael
9. It is forbidden to leave Eretz Yisrael for the Diaspora at all times except:

to study Torah;

to marry; or

to save one's property from the gentiles.

After accomplishing these objectives, one must return to Eretz Yisrael.

Similarly, one may leave *Eretz Yisrael* to conduct commercial enterprises. However, it is forbidden to leave with the intent of settling permanently in the Diaspora unless the famine in *Eretz Yisrael* is so severe that a *dinar's* worth of wheat is sold at two *dinarim*.

When do these conditions apply? When one possesses financial resources and food is expensive. However, if food is inexpensive, but a person cannot find financial resources or employment and has no money available, he may leave and go to any place where he can find relief.

Though it is permitted to leave *Eretz Yisrael* under these circumstances, it is not pious behavior. Behold, Machlon and Kilyon were two of the great men of the generation and they left *Eretz Yisrael* only out of great distress. Nevertheless, they were found worthy of death by God.

## Melachim uMilchamot - Chapter 6

Exhibit Page 18 Quadrant D

Subjugation of conquered peoples after peaceful settlement

1. War, neither a *milchemet hareshut* or a *milchemet mitzvah*, should not be waged against anyone until they are offered the opportunity of peace as Deuteronomy 20:10 states: 'When you approach a city to wage war against it, you should propose a peaceful settlement.' If the enemy accepts the offer of peace and commits itself to the fulfillment of the seven mitzvot that were commanded to Noah's descendants, none of them should be killed. Rather, they should be subjugated as *ibid*.:11 states: 'They shall be your subjects and serve you.'

If they agree to tribute, but do not accept subjugation or if they accept subjugation, but do not agree to tribute, their offer should not be heeded. They must accept both. The subjugation they must accept consists of being on a lower level, scorned and humble. They must never raise their heads against Israel, but must remain subjugated under their rule. They may never be appointed over a Jew in any matter whatsoever.

The tribute they must accept consists of being prepared to support the king's service with their money and with their persons; for example, the building of walls, strengthening the fortresses, building the king's palace, and the like .... In contrast, Solomon did not make bondsmen out of the children of Israel. They were men of war, his personal servants, his princes, his captains, the officers of his chariots, and his horsemen.

#### Exhibit Page 19 Quadrant A. B. C.

If peaceful settlement refused, males past majority killed, and women and children enslaved 4. If they do not agree to a peaceful settlement, or if they agree to a peaceful settlement, but refuse to accept the seven mitzvot, war should be waged against them.

All males past majority should be killed. Their money and their children should be taken as spoil, but neither women or children should be killed, as Deuteronomy 20:14 states: 'But the women and the children... take as spoil." 'The children' refer to males below the age of majority.

The above applies to a *milchemet hareshut* fought with other nations. However, if either the seven nations or Amalek refuse to accept a peaceful settlement, not one soul of them may be left alive as *ibid*. 20:15-16 states: 'Do this to all the cities that ... are not the cities of these nations. However, from the cities of these nations,... do not leave a soul alive.' Similarly, in regard to Amalek, Deuteronomy 25:19 states: 'Obliterate the memory of Amalek.'

6. No offer of a peaceful settlement should be made to Ammon and Moav, as Deuteronomy 23:7states: 'Do not seek their peace and welfare for all your days.'

Even though we should not offer them a peaceful settlement, if they sue for peace themselves, we may accept their offer.

# Melachim uMilchamot - Chapter 8

Exhibit Page 19 Quadrant D

Soldier may rape a gentile woman

1. Similarly, [a soldier] may engage in sexual relations with a woman while she is still a gentile if his natural inclination overcomes him. However, he may not engage in sexual relations with her and then, go on his way. Rather, he must bring her into his home as Deuteronomy 21:11 states 'If you see a beautiful woman among the prisoners...You shall bring her into the midst of your home...' It is forbidden for him to engage in sexual relations with her a second time until he marries her.

#### Exhibit Page 20 Quadrant A, B

Priest may have relations initially with yefat to'ar who accepts seven mitzvoth; marriage forbidden after conversion

4. A priest is also allowed relations with a *yefat to'ar* initially. For the Torah only permitted relations as a concession to man's natural inclination. However, he is not permitted to marry her afterwards, for she is a convert<sup>68</sup>.

Footnote 68: The latter term is a translation of the Hebrew *ger toshav*. As explained in Halachah 10, it refers to a gentile who accepts upon himself the observance of the seven mitzvot. The term is appropriate for such a gentile is entitled to settle in Eretz Yisrael. For when the Jews have undisputed rule over the land, they are forbidden to allow a gentile who has not accepted the serven mitzvoth to dwell there for one moment.

#### Exhibit Page 20 Quadrant C

Execution of yefat to'ar who doesn't abandon idol worship; law on treaties

9. A *yefat to'ar* who does not desire to abandon idol worship after twelve months should be executed. Similarly, a treaty cannot be made with a city which desires to accept a peaceful settlement until they deny idol worship, destroy their places of worship, and accept the seven universal laws commanded Noah's descendants. For every gentile who does not accept these commandments must be executed if he is under our undisputed authority.

# Melachim uMilchamot - Chapter 9

Exhibit Page 21 Quadrant A

Execution of gentiles who worship false gods

2. A gentile who worships false gods is liable provided he worships them in an accepted manner.

A gentile is executed for every type of foreign worship which a Jewish court would consider worthy of capital punishment. <sup>76</sup>

Footnote 76: Every false god has an accepted manner in which its adherents serve it. The idol worshippers established many [different] services for each particular idol and image. The service of one does not resemble the service of another (*Hilchot Avodat Kochavim* 3:2). A person does not incur the death penalty unless he worships a false god in its appropriate manner.

# **Berachot - Chapter Ten**

Exhibit Page 21 Quadrant C, D

Invocations in different situations

- 11. The following should be recited when one sees 600,000 people at one time. If they are gentiles, he should recite the verse (Jeremiah 50:12): "Your mother shall be greatly ashamed; she that bore you will be disgraced. Behold, the ultimate fate of the gentiles will be an arid wilderness and a desolate land." If they are Jews and in Eretz Yisrael, he should recite the blessing: Blessed are You, God, our Lord, King of the universe, the Wise [who knows] secrets.
- 12. A person who sees a Negro or a person who has a strange-looking face or an abnormal limb should recite the blessing: Blessed are You, God, our Lord, King of the universe, who has altered His creations. When one sees a blind man, a one-legged person, a person with skin boils or white blotches, or the like, he should recite the blessing "the true Judge." If they were born with these afflictions, he should recite the blessing "who has altered His creations." When one sees an elephant, monkey, or owl, he should recite the blessing: "Blessed... who has altered His creations."

Exhibit Page 22 Quadrant C, D

Invocations in different situations

19. When a person sees a settlement of gentile homes, he should recite the verse (Proverbs 15:25): "God will pluck up the house of the proud." Should he see a desolate settlement of gentile homes, he should recite the verse (Psalms 94:1): "The Lord is a God of retribution. O God of retribution, reveal Yourself." When one sees gentile graves, he should recite the verse (Jeremiah 50:12): "Your mother shall be greatly ashamed...."

#### **MISHNEH TORAH**

# Sefer Kedushah - Issurei Biah - Chapter Twelve

Exhibit Page 23 Quadrant A, B

Execution of gentile woman after rape by a Jewish male, including minors of three years of age, as long as Jewish male is nine years or older

10. If, by contrast, a Jewish male enters into relations with a gentile woman, when he does so intentionally, she should be executed.

She is executed because she caused a Jew to be involved in an unseemly transgression, as [is the law with regard to] an animal. [This applies regardless of] whether the gentile women was a minor of three years of age, or an adult, whether she was single or married. And it applies even if [the Jew] was a minor of nine years old, [she is executed].

# Sefer Kedushah - Issurei Biah - Chapter Seventeen

Exhibit Page 23 Quadrant C

Classes of women forbidden to all priests and a High Priest

1. There are three women who are forbidden to all priests [by Scriptural Law]: a divorcee, a zonah, and a challalah. There are four [forbidden to] a High Priest. These three and a widow.

## Sefer Kedushah - Issurei Biah - Chapter Eighteen

Exhibit Page 23 Quadrant D

Meaning of zonah

1. Based on the Oral Tradition, we learned that the term *zonah*<sup>1</sup> used by the Torah refers to one who is not a nativeborn Jewess, a Jewish woman who engaged in relations with a man she was forbidden to marry, violating a prohibition that is universally applicable, or a woman who engaged in relations with a *challal* even though she is permitted to marry him.

Footnote 1: The term literally means "a promiscuous woman." Halachically, however, it has a specific meaning as the Rambam continues to explain.

## Sefer Kedushah - Issurei Biah - Chapter Eighteen

Exhibit Page 24 Quadrant A, B

Meaning of zonah (duplicate)

1. Based on the Oral Tradition, we learned that the term *zonah*<sup>1</sup> used by the Torah refers to one who is not a nativeborn Jewess, a Jewish woman who engaged in relations with a man she was forbidden to marry, violating a prohibition that is universally applicable, or a woman who engaged in relations with a *challal* even though she is permitted to marry him.

Footnote 1: The term literally means "a promiscuous woman." Halachically, however, it has a specific meaning as the Rambam continues to explain.

## Sefer Kedushah - Issurei Biah - Chapter Eighteen

Exhibit Page 24 Quadrant D

Nature of intercourse that causes females of at least three years old to become a zonah 6. Whenever a woman engages in relations that cause her to be deemed a zonah, she becomes disqualified as soon as the man's organ enters her whether she engages in relations against her will or willingly, whether in conscious violation or inadvertently, whether through vaginal or anal intercourse. [This applies] provided she is at least three years old and the man with whom she engages in relations is nine years old or more. Therefore when a married woman engages in adultery, whether against her will or willingly, she is disqualified from [marrying into] the priesthood.

# Sefer Kedushah - Issurei Biah - Chapter One

Exhibit Page 25 Quadrant A

Punishments applicable to adults and minors (females at least three years and a day and males at least nine years and a day)

13. When an adult male enters into relations with any of the women forbidden in connection with the above transgressions who is three years and one day old or more, he is liable for execution, *kerait*, or lashes and she is not liable unless she is past majority. If she is younger than this, both participants are not liable, for the act is not considered as sexual relations. Similarly, when an adult woman enters into sexual relations with a minor, if he is nine years and one day old, she is liable for execution, *kerait*, or lashes and he is not liable. If he is younger than nine years old, they are both free of liability.

# Sefer Kedushah - Issurei Biah - Chapter Eleven

Exhibit Page 25 Quadrant C

Immersion required for woman to ascend from ritual impurity (mikveh)

16. A woman does not ascend from her state of ritual impurity and cease being considered as an *ervah* until she immerses herself in a mikveh that is halachically acceptable while there are no substances intervening between her flesh and the water. In *Hilchot Mikveot*, we will explain what defines a *mikveh* as acceptable and what disqualifies it, the manner in which one should immerse, and the laws concerning intervening substances.

# Sefer Kedushah - Issurei Biah - Chapter Fourteen

Exhibit Page 25 Quadrant D

Women converts sit in mikveh

6. Three [judges] stand over him and inform him about some of the easy mitzvot and some of the more severe ones a second time while he stands in the water. If the convert was female, women position her in the water until her neck while the judges are outside. They inform her about some of the easy mitzvot and some of the more severe ones while she is sitting in the water. Then she immerses herself in their presence. Afterwards, they turn their faces away and depart so that they will not see her when she ascends from the water.

# Sefer Kedushah - Issurei Biah - Chapter Fourteen

Exhibit Page 26 Quadrant B See previous entry

Exhibit Page 26 Quadrant C, D

Gentile relatives of converts not considered relatives after conversion. Convert may marry or have relations with his mother or his maternal sister

- 11. When a gentile converts or a servant is freed, he is like a newborn baby. Any relatives whom he had as a gentile or a servant are no longer considered his relatives. If both he and they convert, he is not obligated for relations with any of them.
- 12. According to Scriptural Law, a convert may marry his mother or his maternal sister after they convert. Nevertheless, our Sages forbade this so that [the converts] will not say: "We came from a more severe level of holiness to a less severe one. Yesterday, this [relationship] was forbidden and today, it is permitted."

Similarly, when a convert engages in relations with his mother or his sister when they have not converted, it is considered as if he had relations with a woman with whom he was not related.

# Mishneh Torah - Ishut - Chapter Three

Exhibit Page 27 Quadrant A

Father's rights over minor female at birth and at three years and a day

11. A father may consecrate his daughter without her knowledge while she is a minor. Even when she is a *na'arah*, he still possesses this right, as [implied by Deuteronomy 22:16]: "I gave my daughter to this man."

[The money received as] kiddushin belongs to her father. Similarly, he has the right to fany ownerless property] she finds, [the wages she receives for] her labor, and [the money she receives as stipulated in] her ketubah if she is divorced or widowed before the marriage bond is consummated. He is entitled to all these until she becomes a bogeret.

Therefore, a father is entitled to receive kiddushin on behalf of his daughter from the day she was born until she becomes a bogeret. Even if she is a deaf mute or intellectually incompetent, if her father consecrates her [to another man], she is his wife.

If a girl is older than three years and one day, she can be consecrated through sexual relations with her father's consent. Should she be below this age, if her father has her consecrated through sexual relations, the marriage bond is not established.

## Mishneh Torah - Ishut - Chapter Four

Exhibit Page 27 Quadrant B

Rules for giving females in marriage

7. When a minor consecrates [a woman], his kiddushin are of no consequence. When, by contrast, a male past the age of majority consecrates a girl below the age of majority who is an orphan, or who has left her father's authority, [different rules apply]: If she is below the age of six, even if she is one who shows deep understanding of secret matters, and can differentiate and discern, she is not married, and there is no need for mi'un.

If she is more than ten years old, even when she is very foolish, since she willingly accepted the kiddushin, she is consecrated [according to Rabbinic law] and [must perform] mi'un [should she desire to nullify the marriage]. If she is between the ages of six and ten, [the rabbis] must evaluate her ability to discern. If she is able to differentiate and discern with regard to matters of marriage and kiddushin, [the marriage is binding according to Rabbinic lawl and mi'un is necessary. If she lacks [this degree of discernment], she is not consecrated [at all], and need not perform mi'un [to nullify the marriage].

# Mishneh Torah - Ishut - Chapter Twelve

Exhibit Page 27 Quadrant C

Privileges of the husband to the detriment of his wife

- 3. The four privileges that the husband is granted are all Rabbinic in origin. They are:
- a) the right to the fruits of her labor;
- b) the right to any ownerless object she discovers:
- c) the right to benefit from the profits of her property during her lifetime;
- d) the right to inherit her [property] if she dies during his lifetime. His rights to her property supersede [the rights of all others.

# Mishneh Torah - Ishut - Chapter Twenty-One

Exhibit Page 28 Quadrant A

Wife must work on behalf of her husband; he receives all the proceeds

- 1. A husband is entitled to [any ownerless objects] discovered by [his] wife, and the proceeds of her labor. What Itype of workl must she perform on his behalf? Everything follows the custom of the country. In a place where it is customary for women to weave, she should weave. [In a place where they] embroider, she should embroider. [In a place where they] spin wool or flax, she should spin.
- 2. If a woman exerts herself and produces more than would be expected of her, her husband is entitled to the extra amount.

Exhibit Page 28 Quadrant C

Wives may be compelled to perform tasks with a rod

10. Whenever a woman refrains from performing any of the tasks that she is obligated to perform, she may be compelled to do so, even with a rod.

## Mishneh Torah - Ishut - Chapter Twenty-Two

Exhibit Page 22 Quadrant D

Property rights of husband over wife in life and at death

7. During a woman's lifetime, her husband enjoys the benefits of all the property she owns, regardless of whether it is classified as nichsei tzon barzel or nichsei m'loa. If she dies in her husband's lifetime, her husband inherits everything.

Therefore, if the woman sold property classified as nichsei m'log after she married, even if she became the owner of that property before she became consecrated, her husband may expropriate the income from that property from the purchasers throughout his wife's lifetime. He may not, however, expropriate the land itself, for he has no right to the land itself, if it is classified as *nichsei m'log*, until his wife dies.

If she dies in his lifetime, he may expropriate the land from the purchasers without paying them for it.

AL-'OWHALI v. SPROUL, ET AL.

**EXHIBIT B** 

מחון בו לעלמק ונבר מלמור בו מנו ב נעואד ונב. מסי פכפו ונבי מת נאבן בם: בל אבולוג בלבוב ן ופאי, והם גרולי החבמים שקבלו משה תלקיירים היי לו לרבן יותנו

אור וובי יוטלו לו מורי י נב יום. נילגיל ונב שמתו לו ב נכנ משולא פס: נכנ מנפון נכן לבא מובי אניעור הגדול, והברים הבא מובי אליעור הגדול, והברים stide imend ti aim lit. Ditte ב. אֹלְהוֹנ בו המנה ונב. תנונו לנ יום. ונדו שמתון ונד, לשמנע ינו אַן נכן מאון פס: נכ נעונני נו מאנג וניבלנו מובי וממחאק בל צובקו מנב, הצובא: ונים צובק יםי ונב, ישמחאל ונבי מאור בו גר בְהֹלוֹנ נַינִינְינְ וֹחְסֹנֵּ אָבְתִּ בָּנְ בְּנִבְּינִ בָּהְ הַצְּבִינְינִ וֹחְסֹנֵּ אָבָתִ בָּנְ בְּנִבְּינִ בָּהְ הַצְּבִינִייִי וֹחְסֹנִ אַבְּנִי

ימון נוכנייו. לת ומולי אלחור כן המוח ומולי ינא , וכנו ניצונים, - ונווא פֿבּק ג נינוני כנו של נכו שמתו וניו מי ונפו שמתו כנו פבק מפנו: . كالم صفحة اللقا فضر بقر فتر كالم נו לתו אבן נובע מוצון: וובלו אמתוו ו צמקנאק פופו מדץ מנדו הממנו

נ עשׁנות שבר המשנה

September 24-30, 2017 |

בנו מלמג פעי שבנו שבוב אמלמבל אונה לבנים מונו מאני נבת ואג נכת פצונות

> Who were! great sages and received the tradi-tion from him. They were: Rabbi Eleazar the great, Rabbi Yehoshua. Rabbi Yosee the priest. Rabbi Shimon ben Netanel and Rabbi Blazar Den Arach. Rabban Yochanan ben Zakkai had five students

the tradition from Rabbi Eleazar the great. Rab-bi Akiva's colleagues include Rabbi Tarfon - the reacher of Rabbi Yosee of the Gaili - Rabbi Shi-mon ben Elazat, and Rabbi Yochanan ben Muri. Azzai, and Rabbi Chananiah ben Teradion. Similarly, Rabbi Akiva's colleagues also received so on of lighteous converte, received the tradi-tion from Rabbi Aldva. Rabbi Meir and his col-leagues also received the tradition from Rabbi Yishmael. The colleagues of Rabbi Meir Indude Rabbi Yeshudah, Rabbi Yosse, Rabbi Shimon, Rabbi Yeshudah, Rabbi Elasar ben Shamon, Rabbi Wechemiah, Rabbi Elasar ben Shamon, Rabbi Wechemiah, Rabbi Elasar ben Shamun, Rabbi Mengalah Manan da Rabbi Akiva ben Yosef received from Rabbi Eleazar the great. Yosef his father, was a ngfi-teous convert. Rabbi Yishmad and Rabbi Meir-

from Rabban Shimon and his colleagues. his father, from Rabbi Elazar ben Shannua, and and referred to as Rabbenu Hakadosh ("our saintly teachet"), received the tradition from fanbean Gamiliel the elder received the tradition from Rabban Shimon, his father - the son of Hillels interesting the son for Hillels in Rabban Gamiliel, his son, received the tradition from him Rabban Shimon his son, received the tradition from ban Shimon, his son, received the tradition from him. Rabbi Yehudah, the son of Rabban Shimon him. Rabbi Yehudah, the son of Rabban Shimon and teferred to as Rabben Harladeah ("our and treferred to as Rabben ("our and treferred to as Ra

gappenn Hakadosh composed the mishing.

the purpose of teaching the oral law in public. From the days of Moses, our teacher, until Rab-benu Hakadosh, no one had composed a text for

Prinkildus miersols yd berkildus

air inte nekz gu. בנו בתמונו ונו,... - וממנ. וני ב אמר אנל. מצונו אעלם אנת אר כל ישראל. שואמה "את כל גוע שניא פרוש התורה, לא

י נבינא צובג מבנו נכנו במו נאָמָת מִמְאָׁנֵי: נְנֵינִנִי צַמָּן בַּנְמָּנִ בְנְינִ מְנְנְצִינִ מִצְּנִנְם נַבְּנִינִי נְבְנִנִּ משמואל ובית דינו. ואַתִּיָה ואן פתן מתלו וכיתו דינו: ודור ; its al ulation takition זני נומנים לבים אבלו מונואה זי וכן נעומה לב ומני שנת במג י מסג עולני אלמל פה וצורו נאת אניט עלמידו של משה אֹת - אֹלְאִשׁם מֹבֹּלִוּ מִמּאָנֵי: לשבעים וקנים. ואלעור ופינחם dale anu lta cie teau זק פו מקא וכשבע ניונע מבחק

נטבטוט טבץ מנטום ובית דינו. בנו: נושום צבל מנואל ובית ונני וכנע בנת: ונואל מבל ממולני מתמום ובנע המן: ומולנו צבץ מעומה ולים דינון וישהים ה לפק מוכנוני ובנו בנתי נהמום עובנים מדל מייייונע ובית דינו בת בכבו מבץ מתקימת וכננו ואקישע קבל מאליהו ובית דינון נו צבב באנוני בהובנה וכננ

"The mitzvah" - i.e., the explanation of the Torah - he did not transcribe. Instead, he commanded it (verbally) to the elders, to Joshun, and to the tomity of Israel, as [Deuteronomy 13:1] states. "Se careful to observe everything that I prescribe to you." For this reason, it is called the orral law.

vid and his court. He was, however, of low stature in Moses age. Afterwards, he received the tradition from Da-Joshua received the tradition from Moses. [In particular, Moses] transmitted the oral law to Joshua, who was his [primary] disciple, and instructed him regarding it. Similarly, throughout structed him regarding it. Similarly, throughout the olsans raught the oral law. Many elders his life loshua raught the oral law. Bit received the tradition from him. Bit received the tradition from Bit and his court. David received the tradition from Bit and his and his court. Actinity of the tradition from Egypt. He and his court. Actinity of the tradition was a Levite and heard [reschings] from Moses. Was a Levite and heard [reschings] from Moses. He was, however, of low statute in Moses' age. Even though the oral law was not transcribed. Moises, our teacher, tanger it in its entirety in his court to the seventy elders. Elasar, Pinelas, and Joshus received the tradition from Moses. [In Joshus property of the tradition from Moses. [In Joshus Property of the property of the property of the coral law to

ceived the tradition from Machum and his court. his court. Yoel received the tradition from Michah and his court. Machum received the tradition from Yoel and his court. Chabbakuk remained the resultion from Nachum and his court. received the tradition from Amos and his court. Michah received the tradition from Isaiah and Sechariah received the tradition from Yehoyada and his court, Hoshea received the tradition from Sechariah and his court. Amos received the and the court, Island the tradition from Hoshea and his court. Island Elljah received the tradition from Achiah of Shi-loh and his court. Ellsha received the tradition from Elljah and his court. Ychoyada, the press. received the tradition from Ellsha and his court.

tradition from Baruch and his court. tion from Technish and his court. Baruch ben Mertyahl<sup>4</sup> received the tradition from Jeremiah and his court. Exra and his court received the Teclaniah received the tradition from Chabba-tuk and his court, Jeremiah received the tradi-

from all of them. He served as the High Priest group was Shimon the Just. He was included among the 120 elders and received the oral law guist, Zerubavel and many other sages - 120 el-ders in all. 19 The last [surviving] member of this (The members of) Exra's court are referred to as Anstale Krussest Hagedolard (the men of the great Malacht, Daniel, Chananiah, Malacht, Daniel, Chananiah, Mordechail the lind Wechamiah bea Chakaliah, Mordechail the linguist. Serubar Chakaliah, Mordechail the linguist. Serubar classification and serust. Serupa et al. (2010)

court received the tradition from Yeltoshus ben Perachish and Mittai of Arbel and their court. Persethish and Mittel of Arbel and dacir courr re-ceived the tradition from Yeace ben Yoever and Yosel ben persethah and their court. Yehudah from Tabbon and Shamon ben Shaiseth and their from Yeach and the tradition four Shaiseth and of Jerusalem and their court received the tradi-tion from Antignos and his court. Yehoshua ben dition from Shimon the Just and his court. Yosse ben Yockerr of Tareidah and Yosef ben Yockernan Antignos of Socho and his court received the tra-

Shemayah and Availon, who were righteen stages and availon, who were righteen specification from Feptigating in the court received the tradition from Feptigat ment and their court received the part of the sand Sharilman and their court received the part of the sand Sharilman and their court received the Sharilman and their court received the sand Sharilman, the son of Hillel the elder, received the tradition from Hillel land Sharilman, the son of Hillel the elder, received the tradition from Hillel land Sharilman, the son of Hillel the elder, received the tradition from Hillel land Sharilman, the son of Hillel the elder, received the tradition from Hillel land Sharilman, the son of Hillel the elder, received the tradition from Hillel land Sharillman, the son of Hillel the elder, received the tradition from Hillel land Sharillman and their son of Hillel the elder, received the tradition from Hillel land Sharillman, the son of Hillel the elder, received the tradition from Hillel land Sharillman, the son of Hillel the elder, received the tradition from Hillel land Sharillman and their son of Hillel the elder, received the tradition from Hillel land Sharillman, the son of Hillel the elder, received the tradition from Hillel land Sharillman, the son of Hillel the elder, received the tradition from Hillel land Sharillman, the son of Hillel the elder, received the tradition from Hillel land Sharillman, the son of Hillel the elder, received the tradition from Hillel land Sharillman, the son of Hillel the elder the elde לנה ואַכְּטְלְיוֹן בָּרִי הַבְּּרָק יבית בּ מִיְחִישְׁתְּ וְנִמָּאִי יִכִּית דִּינְם; ובאי ושממון כן שפח וכית דינם נ מולסי ויסף ובית דינם: וימודה זה ונתאי הארבלי ובית דינם

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From the Hebrew - English Michneh T

מגינום ובער בתו: ועונה לו

גנואלום וביוו בינם לבלב

אָנוֹנ אָישׁ בְּנֵרְהְוּ הַיִּלְי בְּוֹלָנִי אָנְיִי אָנְיִי

לחנו בצנום וכונו בית: נוום. ילתם איש שוכו ולינו בינו צולבו

; עולע שְּבְּעֵלְ פַּע מִכְּלְם׳ וֹעוא

וא עוני מכלב עמאני ומאנים -עון מנים' עוא מממון ניהנים

ימבום מאני ואמנים וצונים

ן וונבבי ופובט שלמום תפונם

ים תממנה בו מכלוה ומרדכי יה, תממנה בו מכלוה ומרדכי

י כְּנְטָת הָגְּרוֹלָה, וְהָם חָבָּי, וְכַרְיָה

בנת אב אובאי פם פלצובאום

וחובא ובתו בתן צבקו מבנונ

י לו זומי לכן מולמו יכוע מי לכן מצפוני יכוע בת:

נני מבל מעבמום ובנו בנת:

כבון צבוק אנור מודא

יה ובית דינו.

8215 Chayener form Kippur, 5778

pebreinpet 34-20'30

ם גו אל מולם

.cia.,a I...

to the Mishneh Torah or The Rambam's Introduction[1] Wednesday, Septembet 27.

(Geucsis 21:33) "In the name of God, Lord of the world"

pridalduq misnsoM yd bartalduq

"Then I will not be ashamed when I gaze at all Your mitzvot<sup>1911</sup> (Psalms 119:6).

tons of] "the nhtranh" according to [the instruc-tions of] "the nhtranh" "The mitzvah" is called "The Torah" refers to the written law; "the mitz-(implied by Exodus 24:12); "And 1 will give you the tablets of stone, the Torsh, and the mitzvah." The mitzvot given to Moses at Mount Sinal were all given together with their explanations, as

states: "Take this Torah scroll and place it [beside the ark...] and it will be there as a testimonial." scroll to each tribe and placed another scroll in the ark as a testimonial, as [Deuteronomy 31:26]/ Moses, our teacher, personally transcribed the entire Torah before he died. He gave a Torah

The besding Torroduction(- is not found in any of the manuscript colitions of the kitubush Torole and appress is a patients as deciding. Note that the third is a vice that the state of th

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ר. שְׁנְאַמֶּר: "לְקְחָ אָת פְּמָר הַתּוֹרָה

יה נְאַבָּם נְמָפָּׁב אָטָב דְּעָוֹנִינִי בּאָבוּנִ

מונו בכמר זנוי ולמן ספר לכל

עותבע בעלע מאע בפרו עבם

י נונצונאנו: ,נתננו מְּבָּמִק פָּנוּ. ונע מק פן המצועי ומצוע ון -

ימגוע... - וו פרושה. וצננו לעשות

ונין - זו עוני מְּבַּכְעָּר. ' בְּיִשְׁי בְּיִשְׁי בְּיִשְׁי בְּיִשְׁי בְּיִשְׁי בְּיִשְׁי בְּיִשְׁי בְּיִשְׁי

פרישן נחנו, שנצמר: "ואהנה לף

בּמֹלִנְע מְּנְעִוּנִי בְנְ לְמְמָע בֹּמִנִי

כְאַ אִבּוְחִי בְּעַבְּׁנִהְי אָבְ בָּבְ מִבְּׁנְעִינּ

Case 3:25-cv-00235-NJR

Document 1

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אלו הם גָּדוֹלִי הַחָּלְמִים שָׁהָיוּ בְּבֵית דִינוֹ

ול רבנו הקדוש וקבלו מטנו: שמעון

:מְלִיאַל בְּנִיוּ, וְרַבִּי אָפֶס וְרַבִּי חָנִינָא

ו סקא ורבי מנא ורב ורבי נגאי ובר

פָּרָא ושְׁמִואֵל וְרָבִי יוֹחָנָן וְרָבִי הוּשְׁעְיָא.

ולו הם גדולי החקמים שקבלו ממנו.

וְמָהָם אַלְפִים וּרְבָבוֹת מִשְׁאַר הַחָּכְמִים.

י על פּי שָאַלוּ הָאַחַד עָשָׂר קְבָּלוּ יַ

יבנו הַקְּדוֹשׁ וְעָמְדוֹ בּמִדְרָשׁוֹ - רְבִי

הנו קטו הנה ואמר כו הנה תלמיד

בִּי יָנָאי וְקַבָּל מִמָנוּ תוּרָה. וָכן רָב קבל

בי יָנָאי. וּשָׁמוּאֵל קכל מרַבי חַנינָא

m: Introduction to the Mishneh Torah

18) Shimon the Just [received the tradition] from Ezra. 19) Ezra [received the tradition] from Baruch. 20) Baruch [received the tradition] from Baruch. 20) Baruch [received the tradition] from Edefaniah. 22) Tzefaniah [received the tradition] from Chabbakuk. 23) Chabbakuk [received the tradition] from Nachum. 24) Nachum [received the tradition] from Michah. 26) Michah [received the tradition] from Michah. 26) Michah [received the tradition] from Amos. 28) Amos [received the tradition] from Amos. 28) Amos [received the tradition] from Boshea. 29) Hoshea [received the tradition] from Pehoyada. 31) Yehoyada [received the tradition] from Pehoyada. 31) Yehoyada [received the tradition] from Elisha. 32) Elisha [received the tradition] from Elisha. 33) Elisha [received the tradition] from Shemuel. 36) Shemuel [received the tradition] from Shemuel. 36) Shemuel [received the tradition] from Shemuel. 36) Shemuel [received the tradition] from Bli. 37) Eli [received the tradition] from Bli. 37) Eli [received the tradition] from Shemuel. 36) Shemuel [received the tradition] from Pinchas. 38) Pinchas [received the tradition] from Doshua. 39) Joshua [received] 18) Shimon the Just [received the tradition] from the tradition] from Pinchas. 38) Pinchas [received the tradition] from Joshua. 39) Joshua [received the tradition] from Moses, our teacher. 40) Moses, our teacher, [received the tradition] from the Al-

Thus, [the source of] all these people's knowledge is God, the Lord of Israel.

ית) ושמעון הצדיק מעורא. יט) וְעָזְרָא מִבְּרוֹף. כֹ) ובְרוֹךְ מירקות. כא) וירקות מצפנית. כב) וצפונה מוובקוק. כג) ווובקוק מנחום. כד) ונחום מיואל. כה) וְיוֹאֵל ממיכה. כו) ומיכה מישעיה. כז) וישעיה מעמוס. כח) ועמום מהושע. כט) והושע מוכריה. ל) ווכריה מיהוידע. לא) ויהוידע מאַלישע. לב) ואַלישע מאַליָהוּ. לג) וַאַלְיָהוּ מַאֲחָיָה. לד) וְאַחִיָּה מְדְוִד. לה) וְדְוִד מִשְׁמוּאֵל. לו) ושמואל מעלי. לו) ועלי מפינחם. לח) ופינחם מיהושע. לט) ויהושע ממשה רבנו. מ) ומשה בנו מפי הגבורה.

מְצָא - שָׁכְּלָם מה׳ אֱלֹהִי יִשְרָאל.

Note: The introduction continues tomorrow

Mazal Tov for joining a new cycle of Rambam study

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These are the great Sages who were part of the court of Rabbenu Hakadosh and who received the tradition from him: His sons, Shimon and Gamliel, Rabbi Effess, Rabbi Chanina ben Chama, Rabbi Chiyya, Rav, Rabbi Yannai, bar Kafra, Shemuel, Rabbi Yochanan, Rabbi Hoshaia. Thousands and myriads of other sages received the tradition from [Rabbenu Hakadosh] together with these great sages.

Even though all of the eleven sages mentioned above received the tradition from Rubbenu Hakadosh and attended his study sessions. [there are differences between them. At that time.] Rabbi Yochanan was of lesser stature. Afterwards, he became a disciple of Rabbi Yannai and received instruction from him. Similarly, Rav received the tradition from Rabbi Yannai, and Shemuel received the tradition from Rabbi Chanina ben Chama.18

Rav composed the Sifra and the Sifra to explain the sources for the Mishnah. Rabbi Chiyya composed the Toseftai<sup>91</sup> to explain the subjects [discussed in] the Mishnah. Rabbi Hoshaia and bar Kafra composed baraitor to explain the matters [discussed in] the Mishnah. Rabbi Yochanan composed the Jerusa-lem Talmud in *Eretz Yisrael* approximately three hundred years after the destruction of the Temple.

Among the great sages who received the tradition from Rav and Shemuel were: Rav Huna, Rav Yehudah, Rav Nachman, and Rav

קפָרָא חִבְּרוֹ בָּרְיָתוֹת לְכָאֵר דְּבְרִי ושְּנָה, וְרָבִּי יוֹחָנַן חַבּר הַגְּמָרָא יושלמית בארץ ישראל אחר חרבו ית בקרוב שלש מאות שנה.

חבר ספרא וספרי לבאר ולהודיע

אָר עַנְיְנָי הַמִּשְׁנָה; וְרָבִי חִיְא חִבּּר הַתּוֹסְפְּתָא אָר עַנְיְנָי הַמִּשְׁנָה; וְרָבִי חִיְא חִבּּר הַתּוֹסְפְּתָא

:דולי החכמים שקבלו מרב ושמואל: הונא ורב יהודה ורב נחמן ורב כהנא.

- Raw and Shemuel represent the first generation of Amoraim, the age in which the e-nter of Torah and y shifted fi Eret Yimad to Babylonia.
- Eritt Yinad to Babylonia.

  In the Introduction to his Commentary on the Mishnah, the Rambom explains Rabbi Chiyya's contribution the Introduction to his master's [Rabbi Yehudah Halhasit] fontatipe [in composing a text for the public] to explain matters he saw to be continuing in his master's work. This was called the Toeffa. It in Instent was to explain Mishnah and expound upon concepts that would require much effont to be derived from the Mishnah ... to show these ideas could be developed and deduced from the Mishnah... to show these ideas could be developed and deduced from the Mishnah...

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Rambam: Wednesday

Among the great sages who received the tradition from Rabbi Yochanan were: Ravvah bar bar Channab, Rav Ami, Rav Assi, Rav Dimi, and Rav Avin. Among the Sages who received the tradition from Ray Huna and Ray Yehudah were Rabbah and Ray Yosef. Among the sages who received the tradition from Rabbah and Ray Yosef were Abbaye and Ray-va. Both of them also received the tradition from Ray Nachman. Among the Sages who received the tradition from Rayva were Ray Ashi and Rayina. Mar bar Ray Ashi received the tradition from Ray Ashi, his father, and from Ravina.

Thus, there were forty generations from Rav Ashi back to Moses, our teacher, of blessed memory. They were: 1) Rav Ashi [received the tradition] from Ravva. 2) Ravva [received the tradition] from Rab-bals. 3) Rabbah [received the tradition] from Rav Huna. 4) Rav Huna [received the tradition] from Rabbi Yochanan, Rav, and Shemuel. 5) Rabbi Yo-chanan, Rav, and Shemuel [received the tradition] from Rabbenu Hakadosh. 6) Rabbenu Hakadosh [received the tradition] from Rabbi Shimon, his father. 7) Rabbi Shimon [received the tradition] from Rabban Gamliel, his father. 8) Rabban Gamliel (received the tradition) from Rabban Shimon, his father. 9) Rabban Shimon (received the tradition] from Rabban Gamliel, the elder, his father. 10) Rabban GamlLel, the elder, (received the tradition] from Rabban Shimon, his father, 11) Rab-ban Shimon [received the tradition] from Hillel, his father, and Shammai, 12) Hillel and Shammai [relather, and Shammai. 12) Hillel and Shammai [received the tradition] from Shemayah and Avtalion.

13) Shemayah and Avtalion [received the tradition] from Yehudah and Shimon [bea Shatach].

14) Yehudah and Shimon [received the tradition] from Yehoshua ben Perachiah and Nittai of Arbel.

15) Yehoshua and Nittai [received the tradition] from Yosse ben Yo'ezer and Yosef ben Yochanan. 16) Yosse ben Yo'ezer and Yosef ben Yochanan [received the tradition) from Antignos. 17) Antignos [received the tradition] from Shimon the Just.

ולי החכמים שהבלו מרבי : רבה כר בר חנא ורב אמי אָסי וְרָב רִימִי וְרָב אָבִיוְ. ל הַחַכְּמִים שָקְבְּלו מרַב ומרב יהודה: רבה ודב יוסף. ל הַחֶּכְמִים שְּקְבְּלוֹ מִרְבָּה יוֹסְרִי: אַבְיֵי וְרְבָא, וֹשְׁנִיהָם ו בַּם פַרַב נְחָמָן. וֹמִכְּלֶל מים שקכלו מרבא: רב אשי קא; וקור בר רב אַשִׁי יו רָב אַשִׁי ומַרְבִינָא.

א מרב אשי עד משה רבנו הַשְּׁלוֹם - אָרְבָּעִים דוֹרוֹת; ' הן: א) רב אשי מרכא. רבא טרכה. ג) ורבה טרב ו. ד) וְרָב הוֹנָא מֹרְבּי יוֹחָנָן וּשְׁמוּאֵל. ה) וְרַבִּי יוֹחָנֵן וְרְבַּ ואל טרבנו הקרוש. ו) ורבנו וש טרבי שטעון אביו. דבי שמעון מרכן בקליאל . ח) וַרְבָּן בַּמְלִיאֵל מְרַבָּן צון אָכִיוּ ט) וְרְכָּן שׁמְעוֹן ז גּמְליאַל מַנְקוֹ אָבִיוּ. יֹז וְרְבָּוֹ ישל הוקן מרבן שמעון אביו. ורכן שמעון מחלל אָכיו ואי. יב) וחלל רשמאי שְּׁנְיָת וְאָבְּטְלְיוּן. יג) ושְׁמִעְיָת טליון מיהודה ושמעון. ויהודה ושמעון מיהושע פְּרַחָיָה וְנִתָּאי הארבלי. ויהושע ונתאי מיוסי בן ר ויוסף בו יוחנו. מו) ויוסי בו ר וְיוֹסֶף בָּן יוֹתָנָן מַאַנְטִיגְנוֹם. ואַנְטִיבְנוֹס מִשְׁמָעוֹן תַצְּדִּיק.

Rambami Wednesday

Instead, in each generation, the head of the court or the prophet of that generation would take notes of the teachings which he received from his masters for himself, and teach them verbally in

Similarly, according to his own potential, each individual would write notes for himself of what he heard regarding the explanation of the Torah, its laws, and the new concepts that were deduced in each generation concerning laws that were not communicated by the oral tradition, but rather deduced using one of the thirteen principles of Biblical exegesis and accepted by the high court.

This situation continued until [the age of] Rabbenu Hakadosh. He collected all the teachings, all the laws, and all the explanations and commen-taries that were heard from Moses, our teacher, and which were taught by the courts in each generation concerning the entire Torah. From all these, he composed the text of the Mishnah. He raught it to the Sages in public and revealed it to the Jewish people, who all wrote it down. They spread it in all places so that the oral law would not be forgotten by the Jewish people.

Why did Rabbenu Hakadosh make (such an innovation) instead of perpetuating the status quo? Because he saw the students becoming fewer, new difficulties constantly arising, the Roman Empire<sup>[7]</sup> spreading itself throughout the world and becoming more powerful, and the Jewish people wandering and becoming dispersed to the far ends of the world. [Therefore,] he composed a single text that would be available to everyone, so that it could be studied quickly and would not be forgotten. Throughout his entire life, he and his court taught the Mishnah to the masses.

בְּכֶל דּוֹר וַדוֹר, רֹאשׁ בִּית דִּין ניא שַהָיָה בָאוֹתוֹ הַדּוֹר כּוֹתַבּ זו זכרוז השמועות ששמע תִיו, וְהוֹא מְלַמִר עֵל פָּה בְּרָבִּים.

ל אָחָד וְאָחָד כּוֹתַבּ לְעַצְּמוֹ: וחו מבאור התורה ומהלכותיה שָשָׁמִע, ומדְכָרִים שָׁנְתְחַדְשׁוּ דור נדור בדינים שלא למדום השמועה אלא כמדה משלש ה מדות והספימו עליהם בית

ָה הַדְבָּר תָּמִיד עֵד רְבָּנוּ הַקְּדוֹש. קבץ כָּל הִשְׁמועוֹת וְכָל הַדִּינִים הָבָּאורִים וְהָפָּרוּשִׁים שְשָׁמְעוּ יה רבנו. ושלקודו בית דין ל דור נדור בְּכָל הַתּוֹרָה כָּלָה. מַהַכּל - סַפָּר הַמְּשְׁנָה: וְשְׁנְנוֹ זִים בָּרְבִּים וְנָגְלָה לְכָל יִשְׁרָאֵל והו כַלָּם, וְרַכְצוֹ בְּכָל מְקוֹם שלא תשתכח תורה שבעל פה .78

: עשה רבנו הקדוש כה ולא הגיח י כְמוֹת שָהָיָחז - לְפִי שִׁרְאַה מידים מתמעטין והולכין. ות מתחדשות וכאות, ומלכות פושטת בעולם ומתגברת, אַל מִתַגּלְגָּלִין וְהוּלְכִין לַקְצָּוּוֹת ר מבור אַחָד לְהִיוֹת בְּיֶד כְּלֶם, שִילִּמְדוֹהוֹ בִּמְהַרָה וְלֹא יִשְׁכָּח; בַל יָמֵיוֹ הוא ובִית דינו וְלְמְדוּ נה ברבים.

an Empire systematically attempted to suppress the study of Torah in all the lands under its control

103 | Chayenu: Yarn Kippur, 5778

From the Hobrew - English Mishneh Ti

101 | Chayenu: Yom Kippur, 5770

From the Hebrew - English Mishneh

שְׁמְלְמָנִים אוֹתוֹ. - 9.1 91m ác.t. stúnt ékad át ממומינו וכן בשומר בימי הגאונים במע מעלום כלמנא: אלק במאנ פלמון פונים לנונם לכן אלמי מלמנ מערב עם לשונות אתרות לפי שאותה ער למאור. ועוד, שהוא בלשון אומי ובאנו הנונו לפי שונה אמשי דומי Hiterol sciences and discondu ולאָנֹא מְּנֹאָר וְבְּטְּמָר וְבִּיְנָתְ אנו ביאונים שעקר בארץ ישראי בעובלים - פס פוצל אים גאונים. וכל פּוֹפֹנֹא ובֿת בני נֹבֹא בנים מִּם נכנ בעולמום אלמנו אמר עדור

ממני נלת אל ה נומנום. בֹמְבְּינֵגְ בְּינִתְנְינִ בְּלְנִי בִּוְרַ אִּטִּרְ בִוְרָ אַנִּ ואָנאַג אַן נְבָּם וְנִים הַשְּׁמִׁתוּ נַצִּלְצְׁנֵי מפתמפת כני ענאי עם בג עלה. אן בּטוֹנְיִת אן בְּנִת בֹּנוֹ נֹלְמִנוּ ίχιψη εὐέα η Δεύζιτι κι Δέιμ אליפו ע ניסב בע אל נים בע נמנאני בְּעִבּׁבְּעִתְם - עַנְאָגְ וֹכֹּגְ אִנְעָם עַּוֹבֹּנִתִם ūτα, ετάξη (έτα τιαιό» (ξέτα ומנולט בלער לבנ ממלטרוט מלונית וכופון בנ מנו ומנו ובנ מנולט

ZZču tým dtick uttin - vitil to idlas שמע פּלמנא: אַלַגְ כָּגְ פּוּלָנִים ίσξην ισέτην Διάθλαι 80υ egg - thin thur

detail introduction to the Methodshi Totals

Published by Mozvinim Publishing

cannot understand this language unless he has composed. However, in other places, and even in Babylonia in the era of the Geonim, a person in Aramaic, with a mixture of other tongues. This language was understood by the people of Babylonia in the era when the Talmud was made and the control of Daysons and Daysons and Daysons and Daysons and Daysons and Daysons sion is very deep. Purthermore, it is composed points, since [the Talmuds] manner of expres-France taught the approach of the Talmud, re-vealing its hidden secrets and explaining its the Talmud and comprehended its [wisdom] and whose prowess gained them a reputation are called the Geonim. All these Geonim that arose in Bretz Yisrael, Babylonia, Spain, and Essee insuly the appreparate of the Jalmud pr All the Sages who arose after the conclusion of

eration, [in a chain beginning with] Moses, our the Torah in its entirety, generation after genpractice, arrived at legal decisions, and taught line proble/concerning certain judgarents rep-resented the totality of the Sages of larsel or, at least, the majority of them. They received the reading magnetic problems are appects of the Totality in the transfer generality after sen-Jewish people. The [Talmudic] Sages who estab-lished ordinances and decrees, put customs into their ordinances, since all the matters in the Babylonian Talmud were accepied by the entire into practice by the Sages of the Talmud, to pass decrees paralleling their decrees, and to observe contains to accept all the customs that were put

cwish people to touow. Babylonian Talmud are incurbent on the entire ments, decrees, ordinances, and customs which were established after the conclusion of the Tal-mud. However, all the matters mentioned by the These [principles apply regarding] the judg-

Friday, September 29

From the Hebrew - English Mishneh Torah

sos | Chayene Yom Kippur, 5778

Note: The infroduction continues tomorrow

pout the attigated soul might strait him to delau Capida Civit tidin - Ad son dear som ded in the endée de un litter était la וכן אם למד אָמָר מַהָּגָאוֹנִים שָּׁנְרָי

Aille tarid son thi fin-נאל אומנים לבתו בל זה לצור צונה diche n dier color diche exiler Dittin - daith All cial Atal נאטג במל פנעה שנים קדם חברי החיר בעל פנעה שנים קדם חברי ונימת בית דיו של אותה מעדינת בשׁל מושְׁמִשׁים ושִׁמשׁ בּוֹנְכִים. כא פֿשָׁמוּ מֹצְשָׁנוּ בְּכָּלְ נִשְּׁנְאַנִי מִפְּׁנִ áth alitu x áth áligu leur -હાંતિક હોતિક શિલ્લા આ કહેરીને આ કરેઈન્ટ lee for all abou son orden the

ë.sh uan בְּלְם נְינְרְעִים מְהָם בְּרֶךְ הַמְּשְׁבָּם בעובע ומבונם בטבונ. בשבמום ומיר ובכל מדינה ומדינה, ועוסקים פּמָנוֹנִם אָמָנ ע. מְנָצִי בֹּלָכְ זְנִנִי κύτι άξεσ, κέν απης το τρτία לישיכותינים אלפים ורבבות, קמו הודה ולא נקנטו ישראל ללמד villera titlaju livaka užail וובלים פֿמְמִׁנֵי בֹּתְנְם וֹנְשְׁיבֹּחָנ וויריער לַפְּצְּׁנְתְּר וֹלָאִנִם הָּרִחִיבָּם, בֹּשְׁנָאֵלְ בַּבֹלְ עַּאִנְצִוּעִי פֿוּנִג נֹעָר פּנֹמָנֹאַ וּצְּמָנָן בּוּמָ, בֹמִי נְעָפּוֹנֵן ואטע בער בנן אב נד אתה בערנו

re accepted. to [absolutely]. Rather, whichever [position] ap-pears to be correct - whether the first or the last proper approach to the matter in a different way, the lopinion of the first [need] not be adhered pain of judgment in a certain way, while the Similarly, if one of the Geonim interpreted the

is one court required to sanction decrees which snother court had declated in its locale. to follow the practices of another country, nor [between them]. Since each of these courts were considered to be individuals - and the High Court of 71, judges had been defunct for many years before the composition of the Tahmud -propie in one country could not be counciled of the distance between [their different] settle-ments and the disruption of communication scred ordinances, and established customs for the people of that country - or those of several countries. These practices, however, were not coccipied throughout the Jewish people, because of the distance between their different fermer. Every court that was established after the con-clusion of the Talmud, regardless of the country in which it was established, issued decrees, en-

standing the texts of the Sages and learning the path of judgment from them. Torsh study, and [devote themselves] to underwas customary previously. Instead, individuals, the remnants whom God called, would gather study decreased and the Jews ceased entering their yeshivot in the thousands and myriads, as sprung up throughout the world, and the paths of travel became endangered by troops, forah After the court of Rav Ashi composed the Tal-mud and completed it in the time of this con-the levelsh people became further dispersed introughour all the lands, reaching the distant extremes and the far temoved lands. Suffice restremes and the far temoved lands. Suffice

Appearus tampquings

Business an Mazard backets

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ללב ומנאב ללב ממוש מומכונים ιάμαι τίι, μα ιδέιμα ισέξημα ledan dang letera ateng ייין אַ מְּבְּעָלְ מָּהְי וְמְּבְּוֹנְהְ בְּוֹנְתְּי בון בְּנְגְלְ נְבְּלֵא וֹבְרָ הְּבְּעָרְ נְמִלְּיִבְּלְּים במְבָּא בַּבְּיִא וֹבְרָ צִּמָה וְנִיבְּרָבְיִם

ופכן שבע מנים שלמנא שללקינוי

אנונים אוויים חברה מונישות

מֿמּיבֹא עַבָּר מְכִּילְעָא: וַעָּבְּמָא: שוא פּלפוֹגא מֹכֹּנְקְּפָּא: (כֹּן בֹּנָ

מ"אַלָּה שְׁמִיח. עֵר כּוֹף הַתּוֹרָה.

שׁלְמִינוּ שְׁלְ נִבְנוּ הָקְּוּנִים, חָבָר בְּאִוּר

¿GLA LEL MALU: LE MARIN

ועבר עלם, המאלני עבונים אערים

בלמנא מנמוע מהע להג ומת.

מַצּבּו כֹּנִי בַיִּא - נִיבּבְ שַבָּר נְבַ אַמָּנִ בנון ופפקו אונים עומנה ונפרו

xun etit tanın genin tilan

פֿבּׁנְים מִמְאַנִי וֹנִתּ בַּנִים בִּעִי בּוֹ אַנְ

ίει αφέρια Πτια ασέχια φέχ

ילא מטור ען הדבר אַשָּׁר וַנְּיִדְר לְּךְּ לפי שָאַסור לְמוּד מַהָּם, שְּנְאֵמָר
 לפי שָאַסור לְמוּד מַהָּם, שְּנְאֵמָר

מבעלת או פונית ללק בע נבע

in all the places where they lived. customs. These decrees, ordinances, and cus-toms spread out among the entire Jewish people

Thus, Ravina, Rav Ashi, and their colleagues represent the final era of the great Sages of Israel who transmitted the Oral Law They passed decrees, ordained practices, and put into effect. They decrees, ordained practices, and put into effect.

the following generations composed other [col-lections of the] interpretations [of vertex] (Me-dratium), All of these works were composed be-fore the Babylonian Talmud. beginning at "These are the names" [the begin-ning of the book of Exodus,] until the conclusion of the Torah. This is called the Mechilla. Rabbi Acking also composed a Methilla. Other Sages of the Missa also composed a Methilla. Other Sages of the Acking agency and the Missa of the Col-

sions and concluded that this was the law. Rav Ashi included in the Talmud this entire [body of knowledge, stemming] from the cita of Moses, out teacher, until his [own] eta.

Similarly, it includes the customs and ordinances

politicidad muserpolity yil bedsidary

ללי ומושב ללב מלומוש מומדונים

ιάφαι τιμόο Ιάλπου ιστίτημο

leddin dând letem diênd

עונע אַלאַל פֿע׳ נאַצונו לונית מון גוולי שָּבְעָל מַכְּמִי יִשְּׁרָאַל הַפְּאָתִיקִים

takn Lt.tn ile אָהָר וֹנִילְנִינִם -

in all the places where they lived. customs. These decrees, ordinances, and cus-toms spread out among the entire Jewish people rael who transmitted the Oral Law. They passed decrees, ordained practices, and put into effect Thus, Ravina, Rav Ashi, and their colleagues represent the final era of the great Sages of Is-

fore the Babylonian Talmud. recomposed an expension and composed an expension of early and early ear The Sages of the Mishnah also composed other texts to explain the words of the Mothern Halendosh. Healendosh the disciple of Rabbert Halendosh the composed an explanation of the book of Gen

our teacher, until his [own] era. It also includes marvelous Judgments and laws while dwere from bloase, but salver were derived by the course of the falter! generations between the course of the generations and continued be solved educated in the principles of Biblical exception. The elders of those generations made these declars and concluded that this was the law. Raw. Say included in the Talmud this entire [body of Says in the law of the end of

nstructions that they will give you, left or right Similarly, it includes the customs and ordinances that were ordained or practiced in each generation according to [the judgment of] the governoisy court of that generation. It is forbidden to describe from the certain of the judgict of the judgic

ובכל הבר קדם הגפרא הבבלית. אַנוֹנִים אַנוֹנִינִם עַלְנִי בּנְנִוֹ הַנְנִים -המלג שבו מכולמא: נשכמים נחוא שנקרא מכולמא: וכן דבי מ"אַלָה שְׁמות" עד סוף הַתּוֹרָה,

מפנ לנאמים: ונדי ומפומאן פנת ינולמירו שׁל רְבָנוּ הַשְּׁרִישׁ, חָבָר בָּאִוּר למנה גלו, מעוננ: Le, ניהמנא ועלנו עלמו במאלני עדונים אנונים

בנמנא מומוש מאני ואנ ומור שְּׁנֵינִין נְנְּמְלֵין אַנְתָּם הַנְּלְּתְּרֵין נְנְּמְלֵין בְּיִרְ אַנְתָּם הַנְּלְתְּרֵין נְנְתְּיִלְין בְּיִלְ mun übn tánju águnlu illáu είς τα απάυ' iLn τύα τω Ld Ας Ισί αλέρια Ιλίτα αβέχια έξη

ומו נאמאן." בא שמו מו עצר אמר זמנו לף - לפי שְּאָסוֹר לְסוֹר מָהָם, שְּנְאָטֶר כמן אואו ליח דין של אוחו הדור שחקקט או שווים בכל דור ודור ໄດ້ໄ ໄດ້ຕົ້ວຄະ ຕໍ່ເປັນ ບັນດີເຂົ້າຖຸນ ໄດ້ເຄີຍ້າງນ

Rambant, Introduction to the Mishaeh Tori

texis to explain the words of the Torah, Rabbi Hodhaia, the disciple of Rabbenu Hakadosh, composed an explanation of the book of Gen-rals, Rabbi Yishmael [composed] an explanation The Sages of the Mishnah also composed oth

were not received from Mosce, but rather were derived by the courts of the [later] generation are desired by the courts of the later) generated on the principles of libities deceived of those generations made these decirations made the decirations and concluded that the was the law Faw Faw Fay Round concluded that the was the law Fay Round some forces decirated the factor of the second principles of the factor of the f It also includes marvelous judgments and laws

instructions that they-will give you, left or right." "Minimate of practiced in each genera-ting were ordaning to the ludgment of the govern-ing court of that generation. It is forbidden to deviate from [these decisions], as [implied by deviate from [these decisions], as [implied by Deutsconson [17:11]. The not deviate from the internations that they will give you, left or ight?

ίδι αίται άψη ψαίψαυ Ιψάζαυ dead developed at the Mishneh Torah רַתָּבָה וְנָפָשׁ חַכְּמָה וּוְמָן אֶרֹךְ - ואחר

כָּךְ יַוְרָע מָהָם הָדְרָךְ הַנְּכוֹתָה בָּדְּכָרִים

הָאָסורִים וְהַּמְתָּרִים וּשְׁאָר דִּינִי הַתּוֹרָה

וּמִפְנִי זָה נְעַרְהִי חָצִנִי אָנִי שֹׁשֶׁה כְּן

טִיטוֹן הַסְפֶּרְדִי וְנִשְׁעָוְתִי עַל הַצוּר

בָרוּךְ הַוֹא, וכִינוֹתִי בְּכָל אֵלוּ הַסְּקְרִים,

Tosefta, for they require a breadth of knowledge, a spirit of wisdom, and much time, for appreciating the proper path regarding what is permitted and forbidden, and the other laws of the Torah.

Therefore, I girded my loins - I, Moses, the son of Maimon, of Spain, 100 I relied upon the Rock, blessed be He. I contemplated all these texts and sought to compose [a work which would include the conclusions] derived from all these texts regarding the forbidden and the permitted, the impure and the pure, and the remainder of the Torali's laws, all in clear and concise terms, so that the entire Oral Law could be organized in each person's mouth without ques-

Instead of [arguments], this one claiming such and another such, [this text will allow for] clear and correct statements based on the judgments that result from all the texts and explanations mentioned above, from the days of Rabbenu Hakadosh until the present. [This will make it possible) for all the laws to be revealed to both those of lesser stature and those of greater stature, regarding every single mitzvah, and also all the practices that were ordained by the Sages and the Prophets.

To summarize: [The intent of this text is] that a person will not need another text at all with re-gard to any Jewish law. Rather, this text will be a compilation of the entire Oral Law, including also the ordinances, customs, and decrees that were enacted from the time of Moses, our teacher, until the completion of the Talmud, as were explained by the Geonim in the texts they composed after the Talmud.

וראיתי לְחָבֶר דְּבְרִים הַמִּתְבָּרְרִים טְּכְּל אָלוּ הַּחָבוּרִים בְּקְנֵין הָאָסור וְהַּטְּוְער, הַטָּטָא וְהָּטָהור, עם שָאָר דִינִי הַתּוֹרָה. כָּלְם כָּלְשוֹן בָּרוֹרָה וְדְרַךְ קְצְּרָה. עֵד שָּׁתָהָא תוֹרָה שְּבְעֵל פָה כָּלָה סְדוֹרָה כפי הכל בלא קשיא ולא פרוק. לא וה אומר בכה ווה בכה - אלא

דְּבָרִים בְּרוֹרִים קרוֹבִים וְכוֹנִים על פי הַמִּשְׁפָט אָשֶׁר יִתְבָאַר מִכְּל אַלוּ הָּחָבוּרִים וְהָּפֶרוּשִׁים הַנִּמְצָאִים מִיְמוֹת רבנו הקרוש ועד עכשו, עד שיהיו קל הדינין גלוין לקטן ולנדול בדין כל טִצְוָה וּטִצְוָה וּבְרִין כָל הַדְּבְרֵים שֶׁתְקְנו חַכִּמים ונְנֵיאים.

כָלָלוֹ שָׁל וְבָר: כָדִי שָׁלֹא יָתָא אָדְם צריף לחבור אחר בעולם בדין מדיני ישָרָאָל, אָלָא יָהָא חָבור וַה מקּבֶץ לַתוֹרָה שָׁבְעֵל פָה כְלָה עם הַתַּקְנוֹת והטוהטת והגורות שנששו מימות משה רבנו ועד חבור הנפרא, וכפו שְּׁמַרְשׁוּ לְנוּ הָגָאוֹנִים בְּכָל חָבּוּדְיהָם שחברו אחר הגפרא.

Though the Rumbum monitons his nationally when stating his name in some of his other works as well (see figure).

HeGlimod J. It is possible that he had a specific intention in doing to here. Despite his desire and intention for the Mithinst Torsh to be universally accepted. he knew that other customs were followed in the Ashbensic community. By monitoning his coventry of engs, he could be a finding to the fact that some of the customs he mentioned were specific to lean of that background (Veyte Molchur).

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The inhabitants of each city would ask many questions of each Gaon who lived in their age, to explain the difficult matters that existed in the Talmud. They would reply to them according to their wisdom. The people who had asked the questions would collect the replies and make texts from them, so that they could consider

them in depth.

Also, the Geonim of each generation composed texts to explain the Talmud. Some of them explained only certain halachot. Others explained selected chapters that had created difficulty in their age. Still others explained entire tractates and orders

Also, [the Geonim] composed [texts recording] the decisions of Torah law regarding what is permitted and what is forbidden, when one is liable and when one is free of liability, with regard to subjects that were necessary at the time, so that they would be accessible to the grasp of a person who could not comprehend the depths of the Talmud. This is the work of God, which was performed by all the Geonim of Israel from the completion of the Talmud until the present date, 1108 years after the destruction of the Temple, 4937 years after the creation of the world.

At this time, we have been beset by additional difficulties, everyone feels [financial] pressure, the wisdom of our Sages has become lost, and the comprehension of our men of understanding has become hidden. Therefore, those explanations, laws, and replies which the Geonim composed and considered to be fully explained material have become difficult to grasp in our age, and only a select few comprehend these manners in the proper way.

Needless to say, [there is confusion] with regard to the Talmud itself - both the Jerusalem and Babylonian Talmuds - the Sifra, the Sifre, and the וֹשְאַלוֹת רָבוֹת שׁוֹאַלין אַנְשִי כָל עיר נעיר לכל נאון אשר היה בימיהם, לפרש להם דברים קשים שָׁבָגִמָּרָא, וְהָם מְשִׁיבִים לְהָם כְּחַי חַכְמָתָם. וְאוֹתָם הְשוֹאֵלִים מְקַכְצִים התשוכות ועושין מהו ספרים להכיו

גם חברו הנאונים שבכל דור ודור תבורים לְבָאֵר הַנְּסְרָא: מהָם מי שְפַרָשׁ הַלְכוֹת יְחִידוֹת, ומָהָם שְׁפָּרָש פרקים יחידים שנתקשו בימיו, ומהם מי שפרש מסכתות וסודים.

ועור חברו הַלְכוֹת פְּטוּקוֹת בְענִיוּן אסוד והחר, והיוב ופטוד בויברים שהשעה צריכה להם, כדי שיהיו קרובים למדע מי שאינו יכול לינד לְעַמָּקָה שָׁל נָמָרָא. וְזוֹ הִיא מָלְאכָת ה' שָׁעְשׁוּ בָה כָּל נָאונִי יִשְׁרָאַל מִיוֹם שחברה הגמרא ועד זמו זה שהיא שנת שמינית אחר מאה נאלף לחרכן הכית. ומיא שנת ארכעת אַלְפִים ותשָׁע מָאוֹת ושׁלשׁים וְשָׁבע לכריאת עולם.

ובוטן הזה תכפו הצרות יתרות, ורַחַקָּה הַשְּׁעָה אַת הַכֹּל, וַאָּכְדָת חָכְמָת חָכְמִינוּ וּבִינָת נְבוֹנִינוּ נִסְתָרָה - לפיכה אותם הפרושים וההלכות והתשובות שחברו הנאונים וראו שָׁהַם דְּכָרִים מְבּאָרִים, נְתְקַשׁוּ בָיָמִינו וְאֵין מָבִין עְנְיָנִיהָם כְּרָאוּי, אלא מעט כמספר.

ואין צריך לופר הגפרא עצפה, הַבְּבְלִית וְהָיְרוֹשְּלְטִית וְסֹפְרָא וְסִפְרֵי וָהָתוֹסְפָּתָא, שָׁהַם צְּרִיכִין דְּעָת

109 | Chayenu: Yorn Kippur, 5771

From the Hebrew - English Mishoch Tarah

Rambare The Positive Commandment

Yam Kippur, September 30 מיםות ו' תשרי =

#### The Positive Commandments

1 The first of the positive commandments is the mitzvah to know that there is a God, as [Exodus 20:2] states: "I am God, your Lord."

2 To unify Him, as [Deuteronomy 6:4] states: "God is our Lord, God is one."

3 To love Him, as [Deuteronomy 6:5] states: "And you shall love God, your Lord."

4 To fear Him, as [Deuteronomy 6:13] states: "Fear God, your Lord." 5 To pray, as [Exodus 23:25] states: "And you shall serve God, your Lord." This service

is prayer.

6 To cling to Him, as [Deuteronomy 10:2] states: "And you shall cling to Him."

7 To swear in His name, as [Deuteronomy 10:20] states: "And you shall swear in His name

8 To emulate His good and just ways, as [Deuteronomy 28:19] states: "And you shall walk in His ways.

9 To sanctify His name, as [Leviticus 22:32] states: "And I shall be senctified amidst the children of Israel.

10 To recite the Shema twice daily, as [Deuteronomy 6:2] states: "And you shall speak of them when you lie down and when

11 To study Torah and to teach it [to others], as [Deuteronomy 6:2] states: "And you shall teach them to your children."

#### מצות עשה

א קינות ראשונה מספנת עשה - לידע שָׁיָשׁ שָׁח אַלוהָ; שַׁנָאַמָּר: אַנֹכִי זְיָ אַלְהִיף.

ב לְיַהַדוֹ: שְׁוַאֲטָר: יֵי אַלֹהָינוּ יִי אָחָד.

ג לְאָהַכוֹ; שָׁוָאַמָר: וְאָהַכְּחָ אַת יִי

ד לִירָאָה מִמְנוּ: שְׁנְאֲמָר: אָת יֵי אַלֹּהְיף

ה לְהַתְּפַּלֵל אַלְיוּ: שְּוָאַמָר: וַעַבְּרְתָם אָת יֵי אַלהִיכָם. וַעֲבוֹדָה ווֹ - הָיא תְּפְּלָת.

ו לְרָבְקָה בו; שְנָאַמָר: ובוֹ תִּדְבָּק.

ז לָהַשָּׁבֶע בַּשְׁמוֹ; שָּנְאַמָר: וּבְשְׁמוֹ תשבע.

ח לָהַנְטוֹת בְּדְרָכִיו הַטוֹכִים וְהָנָשְרִים; שְׁנְאַמִיר: וְהָלְכִתְ בֹּדְרְכִיוּ.

ט לפרש את שמו: שואכור: ונקדשתי בוטר בני ישראל.

י לְקָרא קָריאָת שְׁמָע פָּעָמַיִם בְּכָל יום; שְּנָאַמָר: וַדְבָּרְתָ בָם.. ובָשְׁכְבָּף ובְּטִיטְף.

יא ללמד תוךה וללמוה; שוממר: ושנותם לבניה.

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Therefore, I have called this text, Mishneh Torah ["the second to the Torah," with the intent that] a person should first study the Written Law, and then study this text and comprehend the entire Oral Law from it, without having to study any other text between the two.

I saw fit to divide this text into [separate] hal-achot pertaining to each [particular] subject, and, within the context of a single subject, to divide those halachot into chapters. Each and every chapter is divided into smaller halachot so that they can be ordered in one's memory.

[Regarding] the halachot which pertain to specific subjects: Some of the halachot contain the laws governing only one mitzvah, this being a mitzvah that has many matters of the tradition [associated with it] and is a subject in its own right. Other halachot contain the laws governing many mitzvot, since they deal with the same subject matter, for I have divided this text according to topics, not according to the number of mitzyot, as will become clear to the reader.

The number of mitzvot which are incumbent on us at all times is 613. 248 are positive com-mandments: an allusion to their [number], the number of limbs in the human body. 111 365 are negative commandments (prohibitions); an allusion to their [number,] the number of days in a solar year. [12]

לפיכך קראתי שם חבור זה: משנה תירת - לפי שָאָרָם קירָא בּתירָה שַבּכְתַב תָחַלָה וְצָחַר כָּךְ קוֹרָא כָּזָה חודע ממנו תוךה שבעל פה כלה, ואינו צריף לקרות ספר אחר ביניהם.

וראיתי לחלק תבור זה הלכות הלכות בכל עניו ועניו: ואטלק ההלכות לפְרָקִים שְּבָאותו עְנָיָן: וְכָל פְּרָק וְסָרֶק אָחָלָק אותו לְהָלְכות קְטָנוֹת כדי שיהיו סדורים על פה.

אַלוּ הָהָלְכוֹת שְּבְּכָל ענְיֵן וְעְנְיֵן - יִשׁ מהן הלכות שהן משפטי מצוה אחת בלבד, והיא המצוה שנש בה דברי קבלה הַרְבָה וְהֹיא עניון בפני עְבְּטוֹ: ויש מהו הלכות שהם כוללים משפטי מצות הַרְבָּה - אם יהיו אותן הִמצות כָלָם בענְיֵן אָחָד. מפָנִי שְׁחלוּק חַבוּר וָה לְפִּי הָעָנְיָנִים, לֹא לְפִי מִנְיֵן הַמְצְּוֹת. כמו שיתבאר לקורא כו.

ימנין מצות התורה הנוהגות לדורות: עש מאות ושלש עשרה מצות. מהם מצות ששה - פאמים וארבעים ושמונה, סיסן להם: מנין אכריו של אָרָם; וּמָהָם מצות לא הַצְשָׁה שָׁלֹש סאות וששים וחמש - סימן להם: מנין ימי שנת החמה.

Note: Over the next few days, the Rambam study-cycle follows the enumeration of the 613 Mitzvos, which the Rambam compiled as a preface to the actual detailed Halachos. It is customary to learn/read these too.

- 11 to Sefer Hamstrees, the Rambam quotes the Midrash Torothoma (Ki Tetze), which states that it is as if each hosh of the body is asying. "Do a mittrain with met."
  1 Thus, it is a face they of the year is saying," do not common a transgression on me" (4642).

111 | Chavenu Yom Kippur, 5778

From the Hebrew - English Michigh Torah

ומתחילין בדינו. אם מצאו לו

וָכות, פָּטְרוהו: וְאִם הְצְּרְכוֹ לְהֹוֹסִיף.

וּמָקוֹם שָׁהוֹרְגִין בוֹ בָית דֵין - הָיָה חוץ

לָבִית דִין וְרָחוֹק מבִית דִין. שְׁנָאֵמְוּ

"הוצָא אָת הַמְּקָלֶל אָל מְחוּץ לְמָחָנָה" (ויקרא כד, יד). ויַרְאָה לִי שִׁיהִיה

רַחוֹק כְּמוֹ שְׁשָׁה מִילִין, כְּמוֹ שְׁהַיָה בִין

בית דינו של משה רבנו שהיה למני

ד מי שִנגִמַר דִינוֹ - אֵין מְשׁהָין אותו,

אָלָא יָהָרג בִיוֹמוֹ. אָפלוּ הָיְתַח עָבְּרָה

- אין סמתינין לה עד שתלר, ומכין

אוֹתָה כָנָגָד בִית הַהַּרְיוֹן עִד שְׁיָמות

הולד תחלה. אבל אם ישבה על

הַטשָבר - מַמַתִּינִין לָה עֵד שָׁתַּלֶד. וְכֵל

ה מי שָּיִצָא לְהָרֵג, וְהָיָה וְבָחוֹ זְבֵוּחַ -

אין הורגין אותו עד ששוין עליו מדם

חָטָאתוֹ וָאָשְׁמוּ. וָאִם נִנְטָר דְינוּ, וְעֻרְיַן

לא נשתט הוכח - אין מקתינין לו עד

שִׁיַקריבוּ עָלְיו קַרְבָנוֹ, שָׁאֵין מְעָנִין אָת

אִשָּה שְׁתָּהָרָג, סְתָּר לְהָנוֹת בַּשְּׁעֵרָה.

אהל טועד, ובין סוף מחנה ישראל.

מוסיפין. רָבּו הַּנְיְחָיָבִין, וְנִתְּחַיָּב

מוציאין אותו להרגו.

say: 'Why should we become responsible for [shedding the defendant's] blood?' It is already suid: 'At the destruction of the wicked, there is

If they stand by their word, the witness of the greater stature is brought into the court [alone] and he is questioned and cross-examined, as will be explained in Hilchot Edut. If his testimony appears to be factual, the second witness is brought into the court, and he is questioned as the first one was. Even if there are 100 witnesses, each one is questioned and

If the testimony of all the witnesses is accurate, we begin the judgment with a statement that tends to acquittal as stated. We tell him: "If you did not transgress, do not fear their words." [Then] we judge him. If grounds for acquittal are found, he is released. If they do not find grounds for acquittal, [the defendant] is imprisoned until the following day. On that day, the Sanhedrin divides itself into pairs and they examine the judgment. They eat little and do not drink wine throughout that entire day. They debate the matter throughout the night, each one with his comrade or alone

On the morrow, they come to the court early, [Each of] those who voted for acquittal state: "I am the one who voted for acquittal [yesterday], and I still favor that ruling." [Each of] those who voted for conviction state: "I am the one who voted for conviction [yesterday], and I still favor that ruling, or "... I have changed my mind and I vote for acquittal." If they erred in that regard, or did not know who voted for conviction or who voted for acquittal on the basis of one rationale and hence are considered only as one, as we explained, the two scribes of the court remind them, for they write down the rationale given by each one of them.

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תאקרו 'סָה לְנוּ וַלְחוּב בְּרָפוֹ שְׁל זְה', וַהָּלוֹא כָבָר נָאָכֶר "וּכָאָבֹד רְשְׁעִים רְנָה"

אם עטדו כדבריהם - מכניסין את הָגָרול שָׁבָעַרִים, ובּוֹדְקִין אותוֹ בַּדְרִישָׁה ובְתָקִירָה כְּפוֹ שְׁיִתְבָאַר בְהָלְכוֹת עַרות. נקצאת עדותו מְכְוְנֶת - מְכָנִיטִין אָת הַשְׁנִי, ובּוּרְקִין אוֹתוֹ כָּרְאשׁוֹן: וְאָתְּלוֹ הֵיגּ סָאָה עָרִים, בּוֹרְקִין כָּל אָחָר וְאָתְּר בדרישה וחקירה.

נַמָצָאוּ דְּבָרֵי כָל הָעַרִים טְּלָנְיִן - פּוֹתְּחָיִן פוכות כמו שבאדנו, ואומרין לו אם לא הָּטָאתָ אַל תִירָא מַדְּכָרִיהָם'. וְדְנִין אותו. אם מִצְאוּ לוֹ וְכוֹת, פּוֹסְרִין אוֹתוֹ: וְאָם לֹא מָצָאוּ לוֹ זְכוֹת, אוֹסְרִין אוֹתוֹ עד לְמִחָּר. ובו בִּיוֹם מְזְדָוְגִין הַּסְנְהַדְּרִין ווגות זוגות, לְעָיַן בְּדִינוֹ. וְמְמָּעָמִין בַּמָאַכְל, וְאֵין שּוֹתִין יִין כָּל אותו הֵיוֹם, ונושאין ונותנין כַּדְּכֶר כָּל הָלִילָה, כָּל אַחָר וְאָחַד עָם ווג שָׁלו או עם עַצְמוּ

ולמחרת משכימין לבית דין, המוכה אומר 'אני הוא המוכה, ומוכה אני בְּטָקּוֹמִי'; וְהַּמְחַיָּב אוֹמָר 'אָנִי מְחַיָּב במקומי', או 'חורתי ואני מוקה'. ואם טעו בדבר, ולא ידעו מי הם שחיבו או וכו מטעם אחד שאינן נחשבין אלא כָאָחָר כָּמוֹ שְׁבַאַרְנוֹ - הַרֵי סוֹפַרִי הַדְּיְנֵין טְוַכִּירִין אוֹתָּן, שְׁהָרִי הּן כּוֹתְבִין טְעֵּם של כל אחר ואחר.

From the Hebrew - English Mistorch Torots

א אָרְבַּע מיתוֹת נְמִסְרוּ לְבֵית דְּין:

סְקֵילָה, ושְׁרַפָּה, וְהַרִינָה כְּסִיף, וְחָנַק.

סקילה ושרפה, מפרשין הן בתורה.

ומפי משה רבנו למדו, שכל מיתה

הָאָמוּרָה בַתוּרָה סְתָם, חָנָק. וְהַהּלֹרָג

אָת הָברו, מיתְתוּ בָּסְיףַ. וְכַן אָנְשְׁי עיר הַנּרְחָת, מִיתְתַן בְּסְיֵף.

ב כל מִיתָה מהָם - מַצַּוָת עַשַּׁה הִיא

לְבִית דִין לְהַרֹג בָּה כִנִי שְׁנְתְחַיָב בָּה.

ואין רשות לפלך להרג באחת סהן.

ב כל מְחָיָב מיתת בית דין שְׁלֹא

הסיתו אותו בית דין - בטלו מצות

עשה, ולא עברו על מצות לא

תַּבֶּשְׁהָ. חוץ כִּון הַמְּכָשְׁף, שָׁאִם לא

הָּמִיתוּ אוֹתוֹ - עְבְרוּ עֵל מִצְוַת לא

תַּעְשָּׁה, שָׁנָאַמִיר "מִכְשַׁפָּה לֹא תְּחָיָה"

ד סְקִילָה הָמוּרָה מִן הַשְּׁרַפָּה.

ושְרַסָה וַזְמוּרָה מְן הַסְיֵף. וְהַסְּיִף

וכל פי שנתחיב בשתי פיתות, נדון

בָּחַמוּרָה. בִּין שִׁעְּבֵר שָׁתִי עָבָרוֹת זוֹ אחר זו, בין שעבר עברה אחת שחיב

אלא בסיף בלבד.

(שמות כב, יו).

חמור מן החוק.

עַלִיהָ שְׁתֵי מיתוֹת.

We begin the judgment. If they find a rationale to acquit him, they acquit him. If it is necessary to add judges, they add. If there is a majority of judges who seek to coavict him, and h is convicted, he is taken out to be executed [immediately].

The place where the court conducts the execution is outside the court and removed execution is outside the court and removed from it, as [implied by Leviticus 24-14]: "Take the blasphemer outside the camp..." It appears to me that it should be approximately 6 mit,<sup>164</sup> the distance between the court of Moses our leading which was before the teacher which was before the entrance of the Tent of Meeting and the extremities of the camp of the Jewish people.[17]

4 After [a defendant] has been convicted, we do not delay [the matter], but instead execute him immediately. Even if [a woman] is pregnant, we do not wait until she gives birth. Instead, we give her a blow against the womb so that the fetus will die first, in If, by contrast, she is already in the throes of labor, we wait until she gives birth, [19] Whenever a woman is executed, it is permitted to benefit from her hair.

5 When a person is being taken out to be executed and a sacrifice of his has already been slaughtered, we do not execute him until the blood of his sin offering or guilt offering has been sprinkled [on the altar] for his sake. If, however, he was already convicted and the

[animal designated as a] sacrifice has not been slaughtered already, we do not wait until the sacrifice is brought, for we do not

prolong his judgment.

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26. A mill is 2000 cubits, approximately a kilometer in contemporary measure

A CHAIN ASSOCIATION OF A SECURITY OF A SECUR

29 For the fetus has already taken on the status of an independent entity (ibid).

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Rambane Friday

Chapter fourteen

פרק יד

Chipter fourteen

Rambarn: Sefer Shoftim, Hichos Sanhedrin VhaOnshin Hampsurim Lahen

Fridey, July 21 יום שיושי, כדו תכווו

#### Chapter fourteen

Four types of execution were given to the court: stoning, burning, decapitation with a sword, and strangulation.

Stoning and burning are explicitly mentioned in the Torah. Moses our teacher taught[34] that whenever the Torah mentions the death sentence without any further description, the intent is strangulation. When a person kills a colleague, he should be decapitated. Similarly, the inhabitants of a city that goes astray[35] are executed by

- 2 Every one of these forms of execution involves a positive commandment for the court to execute a person with the form of death for which he is liable. A king has permission to execute using only one of them - by decapitation.
- 3 Whenever a person is obligated to be executed and the court did not execute him, [the judges] negated the observance of a positive commandment, but do not transgress a negative commandment. There is one exception: a sorcerer. If they do not kill him, they violate a negative commandment, as [Exodus 22:17] states: "Do not allow a sorcerer to live"
- 4 Stoning to death is a more severe form of execution than burning. Burning is a more severe form than decapitation, and decapitation is more severe than strangulation.

When a person is liable to be executed with two different forms of execution, he should be executed with the more severe form. [This applies] whether he committed two transgressions, one after the other, or he committed one transgression which involved two death penalties.

- 34 Le, this was part of the received tradition of the Oral Law. 35 Le, a city where the majority of the inhabitants worship id

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From the Hebrew - English Michreh Total

Even if he was sentenced to be executed for the less severe form of execution and afterwards, committed a transgression punishable by the more severe form, should he be convicted, he is executed in the more severe manner.

5 Both men and women are executed in these

6 Whenever people who are all liable to be executed are mixed together, [36] each one of them is executed in the less severe manner.

7 When a person who has been sentenced to death becomes mixed together with others and it is impossible to distinguish him from them, and similarly, when a person who was not convicted becomes mixed together with others who have been convicted and sentenced to death and it is impossible to distinguish him from them, they are all released from liability. [The rationale is that] we complete the judgment of a person only when he is present.[17]

8 When a convicted person fights for his life and it is impossible for the court to have him bound so that he can be executed in the manner in which he is obligated to die, the witnesses should kill him in any manner they can, for he has been sentenced to death. No one else, however, has the right to kill him first.

For this reason, if the hands of the witnesses are cut off, [the convicted person] is released.

If, however, at the outset, the witnesses did not have hands, [the convicted person] should be executed by others.

When does the above apply? To all people who are liable to be executed by the court with the exception of a murderer.

אסלו נגטר דינו לקלת, ואמר כה

עָבָר עַל הָחָמוּרָה וְנְגָמָר דִינוֹ - נדון כחמורה.

ה וְאַסָּד הָאִישׁ וְאָחָד הָאַשָּׁה, דְנִין אותן באַרְבֶע הָמִיתוֹת.

ו כְל חָיָבֵי מִיחוֹת שְׁנַתְצְרְבוּ זְה בּוָה, ירון כַל אַחָר מַהָן בָצֵלָה שְּבָהָן.

ז מִי שָׁנִנְעַר דִינו שָׁנִתְעָרָב עם שְּאָר הַעָם וְלֹא נוֹדְע מִי הוא מָאַלוּ, או מִי שָלא נְנְמֶר דְינוֹ שְׁנוּנְעָרְבּ בְּמֵי שְׁנְּנְמֶר דְינוֹ לְלֹא נוֹרָע מִי הוא - כְּלָן פְּטוֹרין. לָפִי שָׁאָץ גוֹמָרין דִינוֹ שְׁלֹ אָדָם אָלָא

ת מי שְעָטָד עַל נָפְשׁוֹ, וַלֹא יָכְלוֹ כִית דין לָאָסר אוֹתוּ עֵד שְיִנויתוהוּ בְּמִיתָה שָׁהוֹא הַיָּב בָּה - הורגין אוֹתוּ עַדִיוּ בַּכָל מִיתָה שִיכוּלִין לְהָמִית אותו בָה, מאחר שנגמר דעו. ואין רשות לשאר העם להמית אותו תחלה.

לפיכָרָ אם נַקַטְעָה יֵד הָעָדִים, פְּטוּר.

וְאָם הָיוֹ הָעָדִים גִּדְטִין מִתְחַלָּה, יַהְרָג ביד אחרים.

בָּמָה דְבָּרִים אַמּוּרִים! כַשְּׁאָר מְחֻיִּבִי מיתות כית דין, חוץ מן כרוצה.

- And the court is unable to differentiate the person who was sentenced to be executed in a less severe ma
- Since the person cannot be identified, it is as if he is not present (Rathi, Sanhedrin 79b)

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to the Oral Tradition, it was lought: "At a time when there is a priest offering sacrifices on the altar, cases involving capital punishment are adjudicated." This applies provided the court is holding sessions in its place. elder: "who refuses to heed the priest." According This is derived from the statements [of This is derived from the statements [of

צבנ ממשנם במשנם. בית דור. וכשנתקקלה השירה האו והיבה בעורה אלא למלבי ונימלום שניה משבון בו על ניות uticu duliu thilu idlac בה במחלה בשנבנה בית המקדע מד במחלה בשנבנה בית המקדע

tomurium dillu ou La chur didiet he the editor in Lite

מאמותנו למנו אבומו אבה כנוו

אַלְ נַוֹמָנִוֹיי. (בַבְרִים בִי יִבּ) - מִפָּי

minar till aden "¿tiga dan

ומשם להמשל למשוש. מבמלבה ממגרו למור ממלה בין גדול עד עתה. וקבלה היא למברואי ומאם לא עמד בית izkatu adatu tar iaidi

מפֹת אַנְקוּ הַסְּנְבֵּוֹי נְקְא בִּינִ אָם או איל פי שהוח המקרש הום. שני בטלי דיני ופשות מישראל. עד אובהים אנה קום הוכן ביה

tadál tadia.

ZALJ. muotulli tutu tali ituitu סמוכון לאנון ושונאן יכמו שבאנתי לאנג - נעוא אונים בפוניבנג iming til Lit. tomur turku LL tial alta La tomu tall

> holding sessions in its place. muno midero Q

Sanhedrin) went into exile. judges] would sit was not consecrated. For only lindges of the House of David were permitted to sit in the Temple Courtyard. When the moral cristracter of the Jewish people declined, [the Sanhedrial went into exile. Courtyard of the Israelites. The place where [the constructed, the Supreme Sunhedrin would hold session in the Chamber of Hewn Stone in the 12 At the outset, when the Temple was

Tiberias, and from there, they will proceed to the convened. And it is an accepted tradition, that in the future, the Sanhedrin will first convene in has being Tiberias. Afterwards, until the present age, the Supreme Sanhedrin has never been They traveled to ten different places in exile, the

could not be enforced]. standing, since the Sanhedrin went into exile and were not in their place in the Temple, [these laws capital pendie, Although the Temple was still 13 40 years before the destruction of the Temple,

authority in Eretz [Yisrael] and in the Diaspora. received semichah in Eretz Yisrael. As we have already stated, the Sanhedrin exercises judicial Diaspora, provided the members of that court punishment were adjudicated in Bretz Visnael, such cases could also be adjudicated in the Id In the era when cases involving capital

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The term "to your gates" [where Deuteronomy 17:8 states that an idolater should be executed] refers to Intsconcept has been conveyed by the Oral Tradition. Rambarn: Sefer Shoftim, Hilchos Sanhedrin VhaOnshin Hamesurim Laham

[the convicted] opens his mouth. Tin, lead, and the like are melted down and then poured into his side) and each pull [the cloths] toward himself until within a soft cloth and they are wound around his neek. The two witnesses [are positioned on cither 3 The mitzvah [of executing a person] by burning [is performed as follows]; [The convicted] is placed in fertilizer until his lonees. A firm cloth is placed not the gate where he was sentenced. the gate where he performed the transgression and

4 The mitzvah of decapitation [is performed as follows]: We cut of his head with a sword as the

mouth, the [molten metal] descends and buns his

[the convicted] expires. are wound around his neck. Each [of the two witnesses] pulls [the cloths] toward himself until The mitzvali [of executing a person] by strangulation [is performed as follows]: [The convicted] is placed in fertilizer until his knees. A firm cloth is placed within a soft cloth and they want has been preferable to the property of the convicted of the property of the convicted of the convict

6 It is a positive commandment to hang a basphemer and an idolater [after they have been executed], as [implied by Deuteronomy 21:23]; "A person who is hung is cutsing God." This refers to the blasphemer. With regard to an idolater, [Uumbers 15:30] states: "He blasphemes God."

.... wid Basd Hads and is condemned to die, [after] he is executed, you shall hang him..." וְתָּלְיתָ אְתוֹ" (דברים כא, כב). מלאכת בני והוה באיש הטא... by Deuteronomy 21:22]: "When a man has sinned וניאיש נתלה ואין האשה נתליה. A man is hung, but a woman is not hung, [as implied מפדר" (במדבר טו, ל).

39 When executing those who rehel against them (see Hitchot Melachim 218).

Siles Rr. Adienced source und sola tog hin itin og אבק שוני לקש שלולמו בתו -

ובלמלצט ווגל וני מבכם מפו בְּנְסְמֵלְתְ וְלְנְמְּנָהַתְ וֹאִסְתְ לְנְטְנִינִ वेक्सित देवी देवा हतः अवव בכבל ושואל, אלא שתי קבוות מנכנו אונים בשבונה אבונהנים a eq but tur td - sil

צַפָּם אָנון נְעַבְּנֵגָין. אַבוּשִׁיהָם וֹנְשׁ לְאָבוּוֹבִיהָוֹן לְאָשׁוֹתְ השלמותי ומולבל אומו למלבוע לנוֹאַכֿן בּבּאָנ - בּנוּ מִלְצַׁמוּנוֹ אַני

אם אנת לעם לענד לכל מם נמם ענ אנו מלמלון נאנ מנ מנ מני בנע בנו מעבר ופת במבר מנים לפֿשוע ולְנִישְׁנִין ' וֹלְא נֹאִיבְני וֹכֹּלְ י בריכין בית דין להתיישה בדיני

אַנוּר אַלַא גַּלָן וְנִי נִילָם נְמַאָּלִי אלב און בנון לתולם מנום ביום

שׁנְינִין בְּיוֹם אָתָּדִי. בעולם ועיא בשנפה, אין הורגין פתאנ בנהן בני כפו - פואנן ונינא הנינו ביום צמר. לפינף צם הוח אַנוּע׳ כֹּמוּן תאָל אַם תאַפֿע - בֹּנִין עני אַנְינִים בּאַבְּנִים אַנִינִי יוּנִיגִּי

ענרול שם בלשכה שבמקדש. בְּבֶּרְ, מַבְּנִים - נְינֵיא הְּנִינִים בּנִים בּנִוּ מִא אַנוֹ בְּנֵנוֹ בְּנֵהְ בְּבָּהְיִם אַנְאָ

nesot riendal's daligna - worders ed most

Chapter litteen

wen girw, con nan Sz ylub, sodded?

נמכשו אנוניו מלפלת: נאו ניאחני משמים ו אני במעוד המולני לצליו, א ביצר מעות הנסקליוז דחיק

מולה לשם הוא ועדיי, וידיי אסירות, וכנע בַּסְׁבְּיִלְעִי לְּכִוּבַּ אֲשָׁנִ בּוְמִוְעִי נטצולע אולמי אלא בעונול אער.

מאטוניון ועוא לעפון ותפק מק לבו נאטר מו העדים דותמו על מתנייו

בעבינו על הארץ. בּאַבּוֹ הַלְּתְ הִם בּנְּבְּנִינְ הַּנְּמַלְ בְּיִא מי מי) - ניני ניהוני בּיִהְלֵינִ הַּנְמַלְ מי מי) - ניני ניהוני בּיִהְלֵינִ הַּנָּמָלְ "קקול וְלְקֵלְ אוֹ וְרָה יֵוְרָה" (שְּנֵוֹת הם מֶת בְּה - וְצָּאִ, שְּהָרִי נְצֵּקְרִי

ומהצל אנו באלו גע לבני שני בני אדם, והעד השני פרפה ידיי נַתְּנָים אַבָּו מְּנִינִים מִנָּנִים מְתָּאַ נאם בא מע מבעופע וו - מצבינים

עלים באַטרנה" (דברים יו, ו). שענע בו בנאתנע להמיחו, ונד כל לכנ נמנאני מואמר "נר ניתרים אם מע בעי וגא ואם לאו - ברומעת

Az gau tar Ed. עומני הנג הוצב דונים, סוקלין אותו אורנו, אלא על שער שעבר בו. ואם ב אבר עבונה ונה - אין סוקלין

> TTT | Chayenu: Matos-Masei, 121 in the Chamber [of Hewn Stone] in the Temple. II Cases involving capital punishment are adjudicated only when the Temple is standing. It is also necessary that the High Court hold its sessions

> of a priest, since he is executed by strangulation and she is burnt to death, they are not executed on

that it an adulterer had relations with the daughter

e-8., a man and a woman who committed adultery,

If, however, the two people committed the same sin

one is judged immediately, and the other on the

They do not, however, judge two [cases involving capital punishment] on the same day, Instead,

pubbens that they must execute a person every day,

court executes a person once in seven years, it is considered a savage court. Mevertheless, if it

to laws involving capital punishment and ponder a

10 The court must be very patient with regard

ancestral plots. The relatives may make a coffin and would gather the bones and rebury them in their

When the flesh [of the corpse] decomposes, they

stoned and those who are burnt, and the other for those who are decapitated and strangled. This is a

not be buried in their family plots together with the entire Jewish people. Instead, the court sets aside two different burial plots: one for those who are

9 All of the people executed by the court should

by the court every person should pursue him until he is a strength and in the interpretation.

When, however, a murderer has been sentenced

shrouds (in which to rebury the bones).

halachah conveyed by the Oral Tradition,

Rambam: Shabbos

following day.

I How is the mitzvah of stoning carried out? Chapter fitteen

(The convicted person) ascends there with his hands tied, together with his winnesses. One of the witnesses pushes him at his loins from the conviction of the witnesses pushes him at his loins from the conviction of the witnesses pushes him at his loins. allowed to wear one cloals. The place of execution was two storeys high, pai we do, however, cover his sexual organ in front. A woman is not executed naked. Instead, she is Four cubits from the place of execution, we remove the clothes of the person to be stoned.

be cast down or stoned," creating an equation between a person who has a stone fall upon him If he dies because of this, they have fulfilled their obligation, for [Exodus 19:13] states: "Or he will

behind, he falls over, landing on his heart on the

first] casts the stone on [the convicted person's] up a stone that is so large it requires two people to carry it. The second witness lets go and [the If he does not die after this fall, the witnesses pick with one who himself falls on the earth.

of the entire nation afterwards." up against him first to execute him, and the hand their obligation. If not, he should be stoned by the entire Jewish people, as [Deuteronomy 17:7] states: "The hand of the winteeses shall be raised band of the winteeses shall be raised. If he dies because of this, they have fulfilled

the place where he performed the transgression. If the majority of the population of a city are gentiles, he should be stoned at the entrance to An idolater should be stoned at the gateway to

Our Sages calculated that a fall from such a height would kill a person quickly, but would not cause his corpes to rupture. Thus within the context of the punishment decreed for him, it is the best manner of execution possible:

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Acule ile täät "ku e, ees

כצ) - בנ. מצבל אמוני ולתוכנ

קלְלַת אַלהַים תָּלִוי" (דברים כא,

נתובר אבידה זרה, שנאמר "בי

נ מֹצְנְעַ הַשְּׁעַ עַעַעָּעָעַ אָעַ עַעַּעָּבָע

אֹבְׁנְן נְוֹנִי מְנָתְּוֹנִ אִבְּעִי מִנְ חִּנִּיהָ וכולכו מב צואנוי ווע מושנ

וווינול סובר משה לוווף בינה

אָנו נַמְטְוֹב בְּוֹבַלְ אָר אָנְכְּבוּתְיוּ,

ע מגונו נוטולטו: מהטנתו

נאמן למנה, כְּנְיָרָ שְׁהָשְׁלְבִים

ב מגוע בובוצל: מעול אַע

לְנֵינְלְ פָּתְי וְנִיִּאְ תְּנָבְתְּ וְשִׁוּבְּתִ

אנר שמופגע ובתמא בשוי ותובל

אָנוּ פְּנוּ וְמְּנִינִילוּ אָנִי נְבְּרָוֹיִלְ אֵנְ

ונה מושף אצלו, עד שהוא פותח

אנאנו ומד. מנו וני מומנ אצנו

מגב אמע בעוף הבף וכולכין על

אונון בובל עד עו ברימיו, ווותניון

ע מגוע פואנקו: בו מאציעון

מפנ מולבו בו' כא מולפנ בנון "אַל שְׁנָרְיה (דברים יו, ה) - זה

וֹבְבָּר וֹנִי צְלָבְנִי מִפָּג נַיְּהָמִוֹנִי:

mod.

אנו כני מאנו

Hour Hearte Helpag - wastelf and month

122 | Chayenu: Matos-Masel, 5777

(FEF'D CS, CE).

ignery sint der.

Chapter filteen

וֹאִמוּ' ולוֹ מוְנֵנ וְמוֹנֵנִי idol worship, o) a sorcerer, p) a person who desecrates the Sabbath, q) a person who curses his father or his mother, and r) a wavward and reballious את השבת, וקהולל אביו نتشنس نيخخهه نيضنخ ולמן ובחוני ונימטים others to worship idols, n) the people who lend a city to Observation of management of the property of t מונגתו למלף, ובעל אוב. leaver deile the ignut אנו בבבלה אליה, והקנדף אנו עובשלעי ועאַאָט עמדיאַנ by stonling. They are: a) a potenon who engages in relations with his father's wife, [40] relations with his father's wife, [40] and a mother, b). It daughter-fin-law, d) ..., it daughter-fin-law, d) ..., it daughter-fin-law, d) ..., or onsecretaed, e) are minimal may be consecreted, e) are more of a more מארסה, ועל הוכור, והטוכב עמר ומן הבקני ומן למנע . פבא אַן האם ופּל אָשָׁע י כְּלְ הַנְּסְבְּלִין שְׁבָּוּערָה השמתה עַשְׁר, וְאֵלִי הַן: The The Tornh (mentions) 18 people who are executed

his wife's daughter, g) ...with the daughter of his wife's on, h) ...with the mother-in-law, i) ...with the mother of his on the render of his mother in-law, and j) ...with the mother of his fidther prohibitions apply if [the man] has relations with them during his wife's lifetime. After the with them during his wife's lifetime. After the with the man during his wife's lifetime. After hard selections are punishable by keretiful allowed the collections and apply and apply the selections are punished by the selections are punished by the selections and apply the selections are punished by the selection are punished by the selections are punished by the selections are punished by the selections are punished by the selection are punished by the selecti his daughter's daughter, d) ...with his son's daughter, e) ...with his wife's daughter of ...with his wife's daughter of a) a priest's daughter who commits adultery, b) a person who has relations with his daughter, c) ...with his daughter, c) ...with II There are 10 people who are executed by burning: mother, and r) a wayward and rebellious son.

L2 There are two who are decapitated: a murderer, and the inhabitants of a city entired to idolary.

slone like other incestuous relationships.

13 There are six who are executed by strangulation:
a) an adulterer, b) a person who wounds his father

executes individuals for a totality of 36 prohibitions. or mother, c) a person who kidnaps a fellow Jew, d) a rebellious elder, e) a false propher, and f) a person who prophesies in the name of a false deity. Thus the court

semmente desits at the band of heaven alone. ob, Bren il she is not his bestehen. Bren il she is she is myd for a she il myd for a she i

used for execution are all buried near the

Similarly, the stone, the sword, and the cloths

נס פעל: \_ דעום ופ תוב מבב סנו אעוכנו בס-מוום-בס אמב

an untavorable remembrance, [causing people]

nong is puried with him, so that it will not be burial). For the tree on which [the executed] is

9 We do not hange sperson on a tree that is [still] growing from the ground, only from one which has been defacted. In this way, little tree] will not have be chopped down [before the persons have].

horior (the deceased), [e.g.,] to bring a coffin or If, however, a burial is delayed overnight to

without burying him transgresses a negative

anyone who leaves a deceased overnight.

B it is a positive mitzvah to bury the persons executed by the court on the day of their execution. as [thick] states: "For you shall surely burn on their day."

If not, a negative commandanent is transgressed, as [ibid.:23] states: "Do, not let his corpse tarry overnight on the beam."

from it. The two hands of [the corpre] are

Implanted in the ground with a rafter protruding

7-How is the mirrorah of bangua carried is mind a stoned, a bean is

deceased, but not in his actual grave.

shrouds, there is no transgression.

communicate.

onth pitu ou that day

is released immediately.

raddad madmast

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ئىد خى*ا ھھ*د بھدىھىن.

אכונט זוני ולילאנ לג בעור.

נוכא נימצי וניסטוני במס

לפש מישוציל, וופו מפרא.

ופעולל באביו או באמו לחוב על - עלא אַל אָמָּע אִים׳

יג והנקונקים, ששה: ואלו

ים בּנְבַּוֹבְין שְׁנִים - בְּנִבְּנִים

לפרת בלבר בכלל קטריות. ¿xin can xan tita et מבא מֹלְננוֹ! בִּנוֹה אֹמִנה: אַבְּ

ממותי ועל עם ממיו. וווא

לנו לנני וֹאָלְ נַוֹמִוְעוּן' וֹאַלְ אָם

בע אמנון 'וֹאַלְ בַּנוּ דְּנִינִי 'וֹאַלְ

לנו דנתי וֹאַל לנו בָתי וֹאַל

במלני וניבא מל בתו, ועל נאלו הן: בת פהן שונה מהר

A ca útáigu - háin

lertu-

itambami: Salar Shottim, rhichot Sawadin V hathnam Manatumm Lai

Chapter Eighteen

omens." This teaches that each one is a separate prohibition. Similar principles apply in all analo-וכן כר בייצא בוה. guishes them as separate prohibitions, as [Leviti-cus 19:26] states: "Do not augur and do not read מבל אנוו מנו בלאו כמנו מבמי עמות (ויקרא ינו, כו) - פלפר

מנ מבלנו מתנו נוטלני נאניו در الانتذا در ذِنه قد رقاه ذِنهُ in car diam in ing gate מכנים אונון לפיפה, וואא מקום שלישית. אין מלקיין אותו. אלא ברת עצמו - בגון שאבל חלב הניה ולקה עליר - אם אבל פעם מיליהות איני הלבל הרבי מיליהות איני לנעי נקפע פֿאָם אָנִיני אַן אנעו ד מי שְּלְקְה בְּבִית דין על אסור

בנאמו' או מעל וכא לבב מציו ש מו מולב מב אפון לנון או niákhi io thá לני כאכילין אווע שעורים, ער

סופורים קפין אותן סבת קורות. מכום אפנו גב אפון אב דבר מכנו מנונוני נונאגן נטמאו מכן ביבני מֿבְנַנוֹ נַינִינוֹרָאִני - מֹבּנוֹ אונוֹו לפיפה עד שימות. וכל אלו שלא בנאבו או בעל - כעלמו אנות لمُحْد النشير ص بحل مح مر مُداخيا מלקין אותי הור פעם שלישית માં જાવન - મન વવાનન માતા દેશન ומשה כן, והוגדי בי והרכין בראשו प्रदेशक, हिंग क्षेत्री भाषा, हा દેદદાસા - સેતે દર્દાતી સાધ્ય દેવા صفع خبر نيا نيفير ۾ نيادرا

The word kpais literally means "donne; Le., a amall room with a donne.

22 See Chapter 12, Halachah 21 see also Chapter the Halachah 4 with regard to lauber.

23 And thus he is not considered as having accepted the warning.

at least commit a sin. Even a person who violates a Rabbinic prohibition is given "stripes for rebellious

not acknowledge the warming [they received] are given "stripes for rebellious behavior" for they did

a kipah until he dies. All these individuals who did

receives a warning, even though he [merely] nod-ded his head or remained silent, [19] he is placed in

lashes. If he repeats this transgression a third time, mains silent, we neither execute him or give him

a warning beforehand, if he nodded his head, or re-mained ellent and did not achtemowledge the warn-age, we do not execute him, as explanted above, hal not do we give him lashes. If he repeals this trans-nor do we give him lashes. If he repeals this trans-gression, receives a warning, nods his head, or re-

by Karait or by execution by the court and received

S When a person violates a prohibition punishable

meager portions of bread and water until his diges-tive tract contracts and he becomes ill. Afterwards,

d [The following rules apply when a person] receives haches in a court because of [the violation
off a prohibition punishable by Kawait, and then
received lastres a second time for [the violation of]
that asmic prohibition - cg., he are forbidden fat,
again and received lastres for it, and then ale forbidden fat
again and received lastres for it, [the east [such fai]
a third time, he is not given lastres. Instead, he is
compelled to enter a kipak, isit a marrow place of his
own height where he cannot lie down. He is given
meager portions of bread and water until his digesmagest portions of bread and water until his diges-

we feed him barley until his stomach bursts.

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er eter lecited dutes tel -

נכן פאבו שומצו לני נפסוג שועני

ופרון דע, ולאמרי וה מפץ שנתלה

तेर्व रवेर्टर बदा दी. कंदम रहेरा दा

ונינע מנוטר קציצה. שהצץ שנתלה

לאוראע, אלא על התלושה, כדי שלא מי אין הולין על אילו המהבר

בּלְינוֹ לְכְבְּוּנוֹ, לְהָבִיא לוֹ אַנוֹן

במבון אני מות - מוכו הבון כבא

ich but tu til titl kin ic

בית דיו ביום מהוקה. שוצער "כי

ע ומגוע המני לפני אנו כל נינוני

מואמג "כא עלת וללנוו הל העול.

ואם גו - מגלנת הצת לבא עהמני

וו לוו. וחולהו סמוף לעקיעה נחמה.

וניתן יוצא ממנה, ומקיפין שתי זדי

mid dadad hu telle this

لا جنية جدية بين بين بين بين بين بين بين بين بين المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة

ממן ממלנות ל-נס פֿטוא, (מס)

וניבוגלו - את מודר עליו.

מבים פרוני.

dikau.

PARL KÉCK SÁN ÉKLI. עפב לפינגן דעיפוטע פוערי אלב בא

riesoT rientistivitish Mishneh Toran

THE CHANGE MAIOS-MASSEL SEE

not punishable by lashes, unless one does not per-form the positive commandment [Similarly,] a [the reaping of] the corners of your field, it is

prohibition of a general nature is not punishable by lashes. All other Scriptural prohibitions are

ruch pane peen diaided. prohibitions] are not punishable by lashes unless title Torahl divides them into separate prohibitions or it is conveyed vis the Oral Tradition that 3 What is meant by a prohibition of a general natural A. prohibition that includes many maters, e.g., [Levidcus 19:26.]: "Do not ear over the blood."<sup>11</sup> Similarly, if (the Torah) states "Do not do this and this," since a prohibition was not exploid the stated with regard to each deed, [three plicitly stated with regard to each deed, [three plicitly stated with regard to each deed, [three plicitly stated with regard to each deed, [three matery and the plicitly stated with regard to an other leaves and the plicitly stated with regard to said the plicitly stated with the plicitly stated and plicitly stated with the plici

not be found among you one who peases his son or daughter through the fire, one who divince..."
Byen though all the matters are included in one may be a find the fire one fire the fire one fire the fire one fir he does not receive two [sets of] lastics, only one.

With regret to chadgeh his [Leviticus 22:14] states:

You shall not pariable of breach, roated grain, or

Tou shall not pariable of breach, roated grain, or

lastics for these three transgressions. According
to the Oral Tradition, we learned that a distinction is to be made. It is also written: "There shall
not be found among you one who passes his son rifice while it is] partially roasted and [another portion that] has been cooked [at the same time]. What is implied? [Exodus 12:9] states. "Do not partials of that partially roasted or cooked." [If a partials of a portion of the Paschal sactification of a portion of the paschal sactification."

No. Personal parts prohibition. Levilices 19.9. continues. "Leave them for the power and the stranger." This site is not
The years are the devices be the finite that are the stranger. This site is not
The years to be finite securition, that is a "expression and the abundance of the food on the straints of a person who are secured did that a court who continued a person in the food of the securition for the securition of the securition for the securities of the food purctions of the securities. The securities of the food purctions of the securities of the food purctions of the securities of the food purctions of the securities. The securities of the s

pronibition, [in other places, the Torah] distin-אַנוּרים, וְאָפֶּר ־לֹא הְנְּחָשׁׁ וּלֹא בְּיִא אַנְרִי, נְיִרְיִ הַלְּאַ הְנְּחָ הָּיִּאָ הְיִּיִּין

OS The various different probibilitions against black magic and normit are mentioned in the verse. Freet grain that may not be eaten before the offering of the Onser on the statezath of Misan. See Hildsos his redocted Assure; (Eb. 10.

Case 3:25-cv-00235-NJR

HenoT rise Hebrew - English Mehrach Toren

אַנ מַגְ פָּנ מַכְּנְגְ כָּגְ עַמִּנוֹנָם עַאַּגָנ

ומנחש ומכשף" (דברים יה, י) ולנה לאם לפם לפלים מפונו נאטר "לא יקצי בף מעניר בנו

בשמעה למרו שוה לחלק. הדי

מב הבשנו מנוש מבציוני מפ.

לא תאבלר" (ויקרא כג, יד), והיב

ענא אומג: בולנים וצוב. וכומב

פַשְּׁבְשָׁלְ שְׁמָיִם, אַלְאַ אַמָּת. יִבְמָּרִשׁ

.c' a) - अता दावेध तद धीम तिद

वर्षतः रंभ रदेवद् चंदेवद् .. (कवाप वर्षतः रंभा पि वर्षतियः .. १६ प्रसंदर्

ਪਵੇਰ ਆਈ ਵੇਵੇਅਰੀ ਐਲੋਹਰ ਅ ਫੋਲੋਵੈਂਸ

राद्धा पर दर संग्रा सिग्रा, संदेश अंग दी יחד לאו לכל אָטָר וְאָחָר פּהָוֹ, צִיוֹ

לאנה ומאוה ומאור - ביואוא לא

בא נואלנו אַל הָנִם" (ויקרא ים, לאו אנור שכולל ענינים מרבה. בגון

צ אוני ניוא לאו מכלללותי וני

כֹבְ עַבְּאוֹנוֹ מְבְּעוּוֹנִי בְנְצִיוֹ מַבְינִיוֹ-משפבלנו או נוצו מלווי ומאנ

פן לא קום משה שבה. וכל לאו

ים, ט) - אין לוקין עליי, אלא אם

ו). "לא תכלה פאת שוף" נריקרא

עלט ניגם גל פלנים" (דברים כב,

Chapter Elghteen

da udaku dhiza-

and the state of t

TOS I Chayene Devaring Stor

Chapter Eighteen

Wednesday, July 26 ha arm '1 may am

פרק יש

6 When a person steals one of the sacrificial vessels from the Temple, curses God's name using the name of a false divinity,[34] or has relations with an idolatrous gentile woman, the court does not deal with this matter Instead, the zealous strike them. Whoever slays them is worthy of merit. Similarly, when a priest served (in the Temple) while ritually impure, his priestly brethren would not bring him to court. Instead, the young priests take him out of the Temple Courtyard and crack his head open with logs.

It is a Scriptural decree that the court does not execute a person or have him lashed because of his own admission. Instead, the punishments are given on the basis of the testimony of two witnesses. Joshua's execution of Achanisi and David's execution of the Amalekite<sup>[34]</sup> convert because of their own state-ments was a directive of immediate relevance only<sup>[27]</sup> or was by royal fiat.<sup>[28]</sup> The Sanhedrin, however, may not execute or lash a person who admits commit-ting a transgression, lest he have become crazed concerning this matter. Perhaps he is one of those embittered people who are anxious to die and pierce their reins with swords or throw themselves from the rooftops. [Similarly, we fear] that such a person may come and admit committing an act that he did not perform, so that he will be executed. The general principle is [the disqualification of a person's own testimony] is a decree of the King.[29]

ן הגונב כלי שרת מן המקרש, וְהָמְקֻלֵל בְּקֹסָם, וְתַבּוִעֵל אַרְמִית אין בית דין נוקקין לָהָוּ, אָלָא -הקנאין פוגעין בהן: וְכְל שָׁחוֹרְגּוֹ, וְכָה. וְכָן כֹהן שְשׁמְשׁ בְּּטְמָאָה. לא היו אחיו הכוהנים מביאין אותו לבית דין, אלא פרחי כָהָנָה מוציאִין אותו תוץ לְּעִוֹרָה ופוצאין את מוחו בגורין.

גורת הכתוב היא שאין ממיתין בית דין, ולא מְלְקֵין אָת הָאָןם. בהודאת פיו. אלא על פי צדים. ווה שהרג יהושע עלו ודוד לגר עמלקי, בחודאת פיהם - הורָאָת שְּעָה הָוָתָה, אוֹ דִּין מַלְכוּת הָוָה. אָבֶל הַסְנָהָדִין אין ממיתין ולא מלקין המודה כעכרה. שָמָא נטְרְפָה דְעִתוּ כִּדְכָר וָה, שְׁמָא מן הַעָּמֶלין מְרֵי נָפָשׁ הוא, הַמְחַכִּים לְמוֹת, שָׁתוּקְעין הַחַרְבוֹת בְּבִטְּוָם וֹמְשִׁלִּיכִין עַּצְמַן מעל הננות. כך זה יבוא ויאטר דבר שלא עשה, כדי שינדג. וכללו של דבר: בורת מלף היא.

- The prohibition against blaspheming God's name is described in Nilehot Avodat Kochavim. Chapter 2. In this interance, since the teningressor involves the name of a false divinity, he is not liable for the violation of that prohibition fastead, he is punished in this manner.

  Por benefiting from the spoil of fertiche (Joshus, Ch. 7).

  Per killing King Saul (II Samsel, Ch. 15).

  Let, he year interacted to do so by a Divine order which he received through the prophetic spirit (Dimitabar Rubbah 23/6). Thus this practice should not be emulated in the future.

  As stated in hitther Addaction 3,0-10, a king has the right to execute people even when they are not table for secution by the court. The commensated have raised a question with this explanation, because as stated in this source, a king may only execute violators through decaptration, and Joshus had Achan stoned to death. The Mondate Chloude states that when the king executes a person to strengthen Torah observance, his flat is not insisted with may use any means of execution he destree.
- Les sillough one right question the above explanation for it does not necessarily apply with regard to lashes one must realize that the ruling is not dependent on the explanation, but is instead a Divine decrea, which we may or compared to the compared to the content of the compared to the compare

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From the Hebrew - English Mishneh Torah

#### Chapter nineteen

There are a total of 21 negative commandments that are punishable by Karait, but which are not punishable by execution by the court, for which lashes are administered. They are: 1) a person who has re-lations with his sister; 2) ...with his father's sister; 3) ...with his mother's sister; 4) ...with the sister of his wife; 5) ...with his brother's wife; 6) ...with the wife of the brother of his father; 7) ...with a woman in the niddah state; 8) a person who eats forbidden fat; 9) ...blood; 10) ...leaven on Passover; 11) ...on Yom Kippur; 12) a person who performs forbidden labor on Yom Kippur; 13) a person who partakes of sacrificial meat after the designated time; 14) ... of sacrificial meat disqualified as piggul; 15) ...of sacrificial meat while ritually impure; 16) a person who enters the Temple Courtyard while ritually impure: 17) a person who slaughters a consecrated animal outside the Temple: 18) a person who burns a consecrated animal as a sacrifice outside the Temple: 19) a person who prepares the [anointing] oil [for personal use]; 20) a person who anoints himself with the anointing oil (for his own benefit); 21) a person who prepares the incense offering [for his personal use].

2 There are a total of 18 negative commandments that are punishable by death by the hand of heaven.[30] whose transgression involves a deed, for which lashes are administered. They are: 1) a person other than a priest who partakes of primary terunah whether it vas ritually pure or ritually impure; 2) a person other than a priest who partakes of terumat malaser; 3) a person other than a priest who partakes of the first fruits after they entered Jerusalem; 4) a person other than a priest who partakes of challah; 5) a person who partakes of tevel before the primary terumah and terumat maaser were separated from it:

א כָל לא תַעֲשָׁה שָׁיָשׁ בּוֹ כָרת חזין בו מיתת בית דין שלוקין עַליהַן - אחָד וְעָשְׂרים. וָאָלוּ הּוָ: (א) הָבָא עַל אַחותו, (כ) וְעָל אַחות אָביו, (ג) וְעל אַחות אַנור, (ד) וְעֵל אָחות אשָתו. (ה) נְעֵל אַשְׁת אָחִיו. (ו) וְעַל אַשֶּת אַחִי אַבִּיו. (וֹ) וְעֵל חָנְרָה. (ח) הָאוֹכְל תִּלְב, (ט) וְהָאוֹכְל דָם, (י) וְהָאוֹכָל חָמץ בּפְּסָח. (יא) וְהָאוֹכָל בְיוֹם הַכְּפוֹרִים. (יב) הַעוֹשָׁה מְלָאבָה בְּיִּוֹם הכפורים, (יג) האוכל מתר. (יד) וָהָאוֹכָל פגול, (טוֹ) וָהָטְמא שָאָכֶל בְשָׁר הָקֹרָשׁ, (טו) הַטְמֵא שָּנְכְנָס לְעָנֵרָה, (יו) הְשׁוֹחָט קדשים בחוץ, (יח) המצלה קדשים כחרץ, (יט) הַמְּקַטֶם אָת השמו, (כ) הפך בשמן המשתה. (כא) הָּמָפָטם אָת הַקְּטֹרָת.

ב כל מחיבי מיתה בידי שמים שָהַן כָּלֹא תַעָשָׁה וְיַשׁ כָּחָן סעשה שלוקין עליהן - שמונה עַשָּר. וְאַלוּ תַּן: (א) זְר שְׁאָכָל תרופה גדולה, כין טחורה בין טָמָאָה, (ב) זר שָאָכָל תְרוּמָת מְעַשֶּׁר, (ג) זָר שָאָכֶל בְּכּוּרִים אָתר שָנְבְנְסוּ לִירושָלִיִם, (ד) זָר שָאָבֶל תַּלָת. (ה) הָאוֹבֶל טָבָל שָלא התַים מִמָנוּ תְּרומָה גְּדוֹלָה ותרומת מעשר,

Like transgressions punishable by Karau, violation of these transgressions causes a person to die prematuruly, Unlike Karait, however, such transgressors receive atonement through their death (the Rambom's Commentary to the Mishingh (Sankadrin 9-01).

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Rambom: Sefer Shoftim, Hilchus Sashedrin V'haOnshin Hamesurim Labour

6) a person who partakes [of the product] of dough from which challah was not separated; 7) a priest who partakes of terumah that was ritually pure he was in a state of ritual impurity; 8) a priest who entered the Holy of Holles for a purpose other than sacrificial worship; 9) a priest who departed from the Temple in the midst of the sacrificial worship; 10) a Levite who performed the service of the priests;

11) a person other than a priest who performs service in the Temple: 12) a person who does not wear all the priestly garments; he is considered as if he is not a priest and receives lashes if he serves [in the Temple]; 13) a priest who serves [in the Temple] while in a state of ritual impurity;<sup>[11]</sup> 14) a person who was intoxicated from wine who served [in the Temple]; 15) a person who immersed himself [to emerge from a state of who infinites a finish the emory from a state or ritual impurity) but must still wait until the end of the day (to attain a state of purity) who served [in the Temple] although he did not yet bring the required scriffices to attain atonement 17) a person who let his hair grow long who served [in the Temple]: 18) a person whose clothes are ripped who served [in the Temple];

3 When, however, a person serves [in the Temple] without sanctifying his hands and feet, although he is worthy of death, he does not receive lashes, because [he has violated] only a positive commandment, Similarly, the [following] three - a prophet who withheld his prophecy or transgressed his own [prophecy] and a person who violated the words of a prophet although they all are worthy of death - they do not receive lashes. For their transgression stems from a positive commandment, as [Deuteronomy 18:15] states: "And you shall listen to him." [In all contexts.] a prohibition that stems from a positive commandment has the status of a positive commandment and lashes are not administered because of it.

(ו) האוכל מעיסה שלא הורכוה חַלְתָה, (ז) כוֹהַן טָטָא שְׁאָכָל תְּרוֹמָה טְחוּרָה, (ח) כוֹהָן שָּיָכָנָס לְקָרָשׁ הָקֵוְשִים, שַׁלֹא לעבודת, (ט) כותן שיצא כון הָמְקָדָשׁ בְשְׁעַת עַבוֹדָה, (י) לְיִי שעבר בעבורת מוקנים.

(יא) זר ששמש במקדש. (יב) מחסר בגדים - הרי הוא כור, ולוקה אם עבד. כוהן טָמָא שְשְׁמִשׁ. (יר) שְתוי שְשָׁמשׁ, (טו) טִבּוּל יום ששמש, (טו) מְחָסֶר כפורים ששמש, (יו) פרוע ראש ששפש, (יח) קרוע בָּנְרִים שִשְׁמָשׁ.

ג אָכָל הָמְשָמָשׁ בְּלֹא קּדוש יְדִים וְרָגְלִיִם - אַף עַל פּי שָהוּא חָיָב מִיתָה, אִינו לוקָה, מְפְנֵי שָהיא מצְות עשה. וְכָּן נְבִיא שׁכֵּכשׁ נבואתו, אוֹ שִׁעְבָּר עַל דברי עצמו, והעובר על דְּבְרֵי נכיא - אף על פי ששלשתו בְּמִיתָה, אֵין לוֹקִין, שְהַן בָאִין מְּכָלֵל עַשָּה, וָהָרִי הוּא כְּעֲשָׁה "אַלְיוֹ תּשְׁמְעוּן" שנאכור (דברים יח, טו); וְלָאוֹ הָבָּא מַכְלֵל פָשה - הַרי הוא כָעשה.

ואין לוקין עליו. As Sorbidden by Lavisticus 22:11 Hilchor Bi'et Haklikdash 411. See Chapter 18. Halachah 6, which asses that such a person would not be brought to court for lashes, instead, he would be killed by the young priests.

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From the Hebrew - English Missingh Torah

4 There are a total of 168 negative commandments that are neither punishable by Karait, nor by execution by the court, for which lashes are administered. They are: 1) a person who fashions an idol: 2) a person who makes an image for artistic purposes: 3) a person who turns to idolatry with any deed: 4) a person who crects a monument; 5) a person who plants a tree in the Temple; 6) a person who places down an engraved stone [on which to prostrate himself]; 7) a person who takes a vow in the name of a false divinity; 8) a person who takes an oath in the name (of a false divinity);<sup>[23]</sup> 9) a person who derives benefit from [a false divinity]; 10) a person who rebuilds a city [destroyed because] it was swayed [to idolatry]; 11) a person who benefits from (the property of such a city]; 12) a person who follows the statutes of the gentiles; 13) a diviner; 14) an augurer; 15) a reader of ornens; 16) a person who casts spells; 17) a necro-mancer; 18) a person who erases (God's) name, or the like, e.g., he destroys a stone from the altar or destroys wood [consecrated to] the Sanctuary;

19) a person who, extinguishes fire from the altar; 20) a person who ascends (the altar) with steps; 21) a person who enters the Temple Courtyard with impure garments; 22) a zav<sup>[3]</sup> and the like<sup>[34]</sup> who enters the Temple Mount; 23) a person who removes the staves of the ark; 24) a person who removes the [High Priest's] breastplate from his ephod; 25) a person who tears the collar of the [High Priest's] cloak; 26) a person who offers (anything else than the com-manded offerings]<sup>[29]</sup> on the golden alter; 27) a priest who enters the Sanctuary while not in the midst of sacrificial worship; 28) (a priest with) a physical deformity who enters [the Sanctuary]; 29) (a priest with who enters [the Sanctuary] while intoxicated; 30) [a priest with] a physical deformity who performs sacrificial worship;

ד כל לא תעשה שבתורה שאין בָהָן כָּרָת וְלֹא מִיתַת בִּית דִין שלוקין עליהן - כואה שנוונה וששים. ואלו הו: (א) העושה צַלָם, (ב) העושה צורה לנד, (ג) הפונה אל האלילים באחד מן הַמַּעשים, (ד) הַמְקִים מְצֶּבָה, (ה) הַנוֹטְעָ אִילָן בְּמַקְרָש. (ו) הַנותָן אָבָן מָשְׁפִית, (ו) הַנוֹדְר בשם עכודה זרה. (ח) הנשכע בשמה. (ט) הנחנה בה. (י) הבונה עיר הַנּרָחָת: (יא) הַנְּחֲנָה טְעִיר הַנְדְתַת, (יכ) הַעוֹשָה כְּחָקוֹת העוברי פוכבים, (יג) הקוסם. (יד) הָמְעוֹנְן, (טוּ) הָמְנָחָשׁ, (טו) התובר, (יו) הדורש אל המתים, (ית) המוחק שם וכיוצא בו, כְגוֹן הוֹרָס אָבֶן מִן הָמוֹבָּת או שורף עץ מן הַמִּקְרָש,

(יט) וְהָמֶּכְבָה אַשׁ הָמּוְבֹּחָ, (כ) הָעוּלָה עָלְיוּ בְּמִעלות, (כא) הַנּכְנָס לְעַזְרָה בּבְגָּדִים טְמַאִים, (ככּ) זְב וְכָיוצא כּוּ שָנְכְנָס לְהָר הָבָיִת, (כג) הַמּסִיר בַדי האַרון, (כד) הָמַזיחַ חשׁן מַעֵּל הָאַמוֹד, (כה) הַקּוֹרְעָ פִי הָמְעיל. (כו) הַמְקְרִיב על מוְבָח הוָהָב, (כו) כתן שוּבְנִס לְהִיכְל. שָׁלֹא בְשָׁעַת עֲבוּרָה. (כח) בְּעַל מום שָנְכָנָס לְשָׁם, (כט) שָׁתוּי שָּנְכְנָס לִשָּם, (ל) בָעָל מום ששבוש.

33 This is forbidden by the prohibition mentioned in the previous note. The Lechem Muhneh questions why lastics are given, for seemingly these are prohibitions that do not involve a deed.

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A velogical condition which produces a secretion innits to that which results from gonorrhes.

For a sarwh, a women in the *niddah* state, or a women who has given birth, in all these instances, the ritual impurity the secund or a physical condition.

Les anything other than incense and the blood from the bull and the goat that was brought into the Holy of Holics.

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تَرْجُدٍ، جُزُدٍ، أَذِيهِ ثِلِيَّانِدٍ ثِيُكُمِّرِهِ ۚ देदेद वेदीय (देदा) एवंकेलेटी (לכנ) שמושם אננת לאנו לתו בׁתּע מֹלְאַלְנֵי דָבָׁלְ מַבּוֹנִם

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בְּבָּעְ מְקְים. (קבג) הִפְּרָיִי מְקִים. בְּבָּעְ מְקִים. (קבג) הפְרָבִייִ

(מכב) עמבכיב אילוות כלאום

לאוֹגוֹ לווֹהִם' (מכא) נווּוֹגֹּ עאמי (עלכ) עמונה בלאנם

אם אגן ניבנים ולא שׁלַח

(מְיח) הַלוֹקְקָה עְבֶּר הַשְּׁנְהָה

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בּנאמון בּוֹבְשָׁנִי (עד) הַמּוֹצִיא

(מני) עימולים כו אלםי בו

(עב) השותט פסח על החקרון

ממאונו בינמנפוני וכן מפּג

לאשים, (עא) האוכל מבשר

כנין וכן מכל דבר שהא פליי

ערושות. (ע) קאוכל מפונה

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(ii) and overy place:

(iii) and overy place:

(iv) and overy place:

(iv)

species of animals; [this prohibition applies] in every place; 125) a person who muzzles an animal while it

122) a person who grafe nixed species of trees; [this prohibition applies] in every place; [133) a person who makes intred species of animals; [this prohibition applies] in every place; 124) a person who leads mixed pives] in every place; 124) a person who leads mixed applies] in every constitution and the prohibition and the prohibition applies in every species of tentuals.

119) a person who takes a mother bird together with tell (Visuse); 20) a person who sows mixed species of seeds together pixel sowing in Bretz [Visusel]; 121) a person who sows mixed species of seeds together with the person who sows mixed species of person who sows mixed species in a person which is person who some mixed person who seems to person which will be person who seems to person which will be person who seems to person which we will be person who seems the person which we will be person who seems the person which we will be person who seems the person who seem

forgotten sheaf and does not give it to a poor person gives a

son; 117) a person who collects the grapes that grow in underdeveloped clusters in his vineyard and does not

falls from the respers and does not give it to a poor per-

poor person; 116) a person who collects the grain that

112) a person who collects the grapes that grow indi-

Status it to a poor person:

(the produce from) the corners of his harvest without

(tom his ordinary patients, 114) a person who destroys

his ordinary pattern: 110) a person who harvests fruit (in the Sabbastical year! without devisting from his ordinary pattern: 111) a person who sows in the Jubilee year withyeart 112) a person who reaps in the Jubilee year without deviating from his ordinary pattern; 113) a person
who harvests fruit in the Jubilee year without deviating it is a person.
It is not the second of the property of the person who desiroys
from the ordinary nation; 114) a person who desiroys

batical year; 109) a person who reaps freely growing produce (in the Sabbatical year) without deviating from

batical year; 108) a person who trims a tree in the Sab-

107) a person who sows [iii] firsts Yisrael in the Sab-

Document 1

משנכנסו לירושלים קדם (סד) בהן שאנל בכורים עובל לירושקים, At. Nor. Aline et. etier لْسَامِينَ (Ot) يُعَارِّدِ طَمُعَا במים, (סב) האוכל בכור חין ally of a series נוול לירושלים, (סא) האוכל (ם) ניאובק פֿגהים פּלים

(ca) ülze asicze inegr

entered Jerusalem (once it had been taken) outside Jeof lesser senetity before their blood is sprinkled [on the altur] 62) a person who partakes of an [umblem-lehed] firstborn animal outside of Jerusalem; 63) a person sprakes of the second tithe after it had reperson who sprakes of the second tithe after it had represent the person and the second title after the second ti son who partakes of sacrifices of lesser sanctity outside of trusalem; 61) a person who partakes of sacrifices of sacrifices. 69) a chalalahim who partates of terimiah; 60) a per-

:[ujußu] majeen:

takes of the meat of the sin-offerings that are burned struct by the fire for the alter); 71) a person who parperson who parales of a meal offering brought by a son who parales of acetheia meal or terumor 70) a ferusalem; 68) a person who partakes of mataser shem and similarly, any other consecrated food - while in a state of acute mourning; 69) an uncircumcised perastic of acute mourning; 69) an uncircumcised perpure who partakes of makes short which was pure in fore it was redeemed; 67) a person who is ritually imside Jerusalem [again]; 66) a person who partakes of maisser shani in Jerusalem after it became impure, beinkes of the first fruits after they were placed down in the Temple Courtyard and [were then taken] out-64) a priest who partakes of the first fruits after they entered Jerusalem, [but] before they were placed down in the Temple Courtyact; 65) a priest who par-

OLL | 4102 '62-52 400

ht on the fuorteenth of Iyer by a person who did not bring a eactifice in Misso.

Builtigan wentow Ag pausion

codia tau. נא או מְבְשָׁלְ (תו) נִילְנַינִי מִּן בְּחָבוּנְתוּ (עוֹ) הַאוּכָּל מבְּשֶּׁרוּ (עוד) האובל מבשרו חוץ מבשרו חוץ לחבורות.

sacrifice) outside the company [of people partaking of his Pas-chal sacrifice] outside of that company; N6) a person who partakes of meat company; N6) a person who partakes of meat from the baschal sacrifice] partakes of meat from the baschal sacrifice person who purposely all high roasted or cooked; N7) a person who purposely design of the people of the person of the people of the person of the people o 74) a person who removes meat from [the Paschul] a bone (from the Paschal sacrifice); this applies with

quines peucus trom consecuried property: 72) a person who slaughters the Paschal sacrifice

and any other [sacrifices] that must be burnt,

रेदेल देवांक (वव) चलता केवी מננינו עומא. (מח) קנומן משוני (מו) ביושו אמן אב מַלְט' (מֵנ) נַמְּצְּׁוֹנֶר אַנְאָן אִנְ יַמְלָט' (מֵנ) נַמְּצְּׁוֹנֶר אַנְאָן אִנְ (מג) ביוושה שיורי מוחות (סו במלמת אוו או בדמי בצורשים, (מב) הגווו אותן בומו במצבתי (מא) ניתוכו (a) chort are tiliare ולט) המקריב קרְּנְיה עובְרֵי מובָרים בְּעָלִי מומין, (מ) המפיל מייד בחומין, במינון (בנו) נימצומיה אמורינון (לה) הַשְּׁהַרְישׁ בַצְּלִי טּוּמִין, (לה) הְשְׁהַבְּיִה בַצְּלִי טּוּמִין, מנכנם למצוח צינות ללנום

למטות בנות נאתי (קנ) העו (לב) בהן שקבר בקבודת הקודם, (לב) כהן שנקנס (Z,31) àL4 തമനേ

roon the Mebiew - English Mishneh lora

שׁנְּטְׁכֵּוֹא צַׁמָּעִי (בַּוֹר) נַיְּמָׁנְצַנַ אָנִי נִינִיבִּל

מנמן ביין, (קב) נייר שנקח, (קג) נייר

(ב) שַׁמִּנִינִיני ... וֹלְמֹנִי (מַאֵּ) לְנֵּיך מְּאַבְּי

EGOU tLAND, CHI AUGH MOUN

הַמָּץ אָחַר הַצוֹח, (צמ) הִנְּקְנִים חָמֶץ פֿאַרכָּת טָמָן בָפָּסָת, (צת) הָאובַל

(צר) האובל בלאי הקרם, (צר) האובל אובל בלאי הקרם, (צר) האובל

(בנ) ניאולב מענואני עובשי לנס

(צב) האוכל בְשָׁר בְּחָלָב, (צב) הִּמָבשֶׁל

אַבָּר מִן הַתְּיִ (צאַ) הָאוֹכֵל גיד הַנְשְׁה.

וְבְּלְנִי (פְּמִן נֵאוּבְלְ מְרְמָּנִי, (צִי) הָאוּבֶל

שְׁבַּפּרוֹת, אָתַר שְׁפַרְשׁוּ, (מת) הָאוֹכל

פי שָאִינוֹ רְבָה, (פוֹ) הָאוֹבֶל שְׁרֵץ הִפִים, פי שָאִינוֹ רְבָשׁ הָאַרְבָּה. אַף עַל פי שָאִינוֹ רְבָה, (פוֹ) הָאוֹבֶל חוֹלְעִים

(פר) נאוכל שון העוף (פר) האוכל

עוף טְמָא, (פְּבֵּ) הָאוֹכֵל דְגַ טְּמָא,

(פ) ניאוכל בהטה טמאה, (פא) האוכל

מלאג לפש עני שלימו גוני בממולני

פי שהורטו הרוטותיו, (עם) האוכל

ממנו מאחרי אפקן מאחר אני אף על

(מנו) ניאובן מבן ממנון נא ניפנת

danoT rientated risignal - weideri eds muni-

אַנ מַגְ פָּג מַנְאַנְאַנוֹיִי

Chapter min

ảnh chùu thậu לור שאכלה טוה ושום. אמלי

CCIT. (III) CIŢIN QIQNII

במום' (נו) ונ מאלק במנ

שנה שנה אנו מנו

לאונעי (מ) וג האלב להנ

במג שנה בשנהם ענו

בּמִצְּרְשְׁנוֹ (נה) פַּהַן שָּאָכָל

מנממאי (נג) באוכב מפטוב.

(cc) באולג לאנ ילנה (cc) במנה לצובא, מוכני

(נא) עַמְבָּנוּץ בָּמָטְאָנוּ הַאָּנוּף

tčiti alau' (t) unul kta

خديك

tal tuic

THE MINNEY STUNKING THE

99 E.g.; a fly or a mosquilor as forbidden by Denatonomy 14:190.
40 This wifer to grain producer that we caused to feet an only indicate periods a feet and or search listell. If however, a person leaves showers
42 This wifers to grain producer that we caused to fetwar on Peach listell. If however, a person leaves showers
43 This wifers to grain producer that we caused to fetwar on Peach listell. If however, a person leaves showers
44 This wifers to grain producer that we caused to fetward the fetward of the fet

such summs must de offered as escriftees and these meat given to the prices. The prohibition is stated in Devicement 12.171 Window Berkover 12.16.

e.g., he causes his dough to leaven; (41) 100)

person who drinks wine used as a libation for mise delities; 101) a nazarite who partakes of

from fruit after they eats carrion; 89) ...an animal 88) a person who eats carrion; 89) ...an animal

even though it does not reproduce; 67) ...worms

non-kosher fish; 83) a person who parrakes of a flying teeming animalising manner ceeming animalising animal seeming animal state crawls on the certification of the certificatio

80) a person who eats [meat from] a non-ko-sher fowl; 82) ... a non-kosher fowl; 82) ... a

been separated, even though the terumot have been separated; 79) a person who partakes of the most of an antural that was condemned to be stoned to death, even if (the condemned ani-mat) was shouthtered (correctly if

78) a person who paradice of terel from which the tithes even the tithe for the poor, has not

siter the death of her husband; the foreieg [given applies] even

29, 8 person anto partiented or electronical meet never the became rhually impure: 54) a person who partieses of steron who partieses of the most accredence active never of the meat of sacrifices of the most sacred order effect their Temple courtyard; 50) a non-priest solution animalibility of the meat of sacrifices of the most sacred order effect their Temple courtyard; 50) a non-priest mobod has been sprinked on the aftering 57) a non-priest allohold has person of the most sacred order effect their meet of a first position of the most sacred order and managed and priests of the best parties and priests that the priest priests and the priests and priests that the priests are presented as a person and priests that the priests are presented as a person and priests and priests that the priests are presented as a person and priests that the priests the priests that the priests tha

20 a person who separates [tite head of] a bird person who stope its trankly 52) a person who foreing [times of one animal near their site in the hollness of one animal mean first in the increase of secretificial mean animal mean after its person of the person of the

usal] was slaughtered [correctly];

CLAS anhered anneyer 2 190

94) a person who parinkes of fresh grain before the bringing of the omer, 95) a person who partered the bringing of the omer, 95, a person who partered so false ablaces of order, 98), as mixture on Pessch; 98), as a mixture on Pessch; 98), as person who are the ablaces of Order of Description of Chimmets (on Pessch), and a person who maintains possession of chamter (on Pessch), 98, as a person who e.g., he cantes pits ough to be provential to can be seemed. mest with much that was critically injured; 90) ...a limb from a living animal; 91) ...the scinic nerve; 92) ...mest living animal; 91) ...the scinic nerve; 92) a person who cooks [cooked] with mille 93) a person who cooked [with mille 93].

who adds frankingense to such an offering; franklincense to such an offerings 49) a person who adds oll to the meal-offering of a sotult; 50) a person cd animals], 43) a person who makes a fire-offering of yeast or honey; 44) a person who allows the remain-offers a sectifice without salit 46) a person who offers a sectifice without salit 46) a person who adds oil to fine exchange for a long at 30 a person who adds oil to a meal-offering of a sinner; 48) a person who adds oil to a such as offering; 49) a person who adds oil to grant meal-offering of a sinner; 48) a person who adds offering and offering and offering and offering and offering a person who adds the meal-offering of a sinner; 48) a person who adds the meal-offering of a sinner; 48) a person who adds the meal-offering of a sinner; 48) a person who adds the meal-offering of a sinner; 48) a person who are a single and a singl (35) a person who consecrates an animal with a physical deformity; 36) a person who slaughters [such an infinite as an offering!; 37) a person who partial es the finite (of such animals on the alian!; 39) a person who behalf of stand animals on the alian!; 39) a person who behalf of gentile; 40) a person who produces a blember of gentile; 40) a person who produces a blember of sandling; 41), a person who personne the Temple is being of some consecrated animals; 42) a person who personne the Temple is sentially and the solution of some consecrated animals; 43) a person who shears (consecrated animals; 43) a person who are all the solutions of the solution o

ary] with torn clothes; the Levites, 33) a priest who enters [the Sanctuary]
with uncut hair; 34) a priest who enters [the Sanctu-

cial worship; 32) a priest who performs the tasks of 31) an uncircumcised (priest) who performs eacrifi-

Disklad interest ye betsided

Document 1

- The Seier Met has Emayon 15:11 olders two testeperations of this conclusion: a) God will sested bloom be supported by God will sested be besset The Emayor of God will sested by Seier Seier and the Seier S

አርነኒብ ልሁነጻ ለነሮኒ ስረ ይክኒፈር 

taying) that he acts incentionary. tation for immorality and people gosety about him,

[their execution] was a directive for that immediate log, cross-examination, and warnings were not lol-lowed, nor was the testimony unequivocal, Instead,

the license to give a person lashes if he has a repuinne according to what he perceived as {necessary}.

Shimon ben Shetach hung 80 women<sup>(11)</sup> on one day in Aahkelon. All of the required processes of question-

rode on a horse on the Sabbath in the ora of the Credelion and they brought him to the court and had him stoned to death. And an incident occurred and Shim stoned to death, And an incident occurred and Shims or per Species of the Shims occurred and

And an incident occurred concerning a person who

for engaging in relations with his wife under a tree.[9]

An incident occurred where they had a man lashed

to what appears [necessary] to them. All [the above] applies with regard to establishing directives for the immediate time, and not with regard to the establish-

When the court sees that the people have broken the tablish safeguards to strengthen the matter according

license was not [granted] to overstep the words of the Tomb, but rather to create a fence around the words

kin winu dau èc. cu

icediae ica ame tuice ês lie. viligir lebelir אַנוֹר בְּאַשְׁמֵלְנוֹי וֹלָא הָים שָּׁם ממתו בו ממנו מפונים ביום דין וקקלוהו. ועגעשה וָתְּלָה בימי ונים, והביאות לבית באטג אובד אל ניפוס לאַנע

אמש משו אילן. ימעשה aháu luich ála átha אַיִּאַנְעִי לַשְּׁרָעִי.

להם. הכל הודאת שעה. לא ילְטוֹשׁ בּוֹבֹב כֹפּנ מִנִי אָנֹגַאִינ una titu - in dul die וכון שריאין בית דין שפוצי

مند دسنيه על דבר תורה, מלא קעשות

מאת מנונד מענעי בא במבר אַנּיני מְחָיָר מִלְקוּת. וַלְהַרֹּב מי ג יש לבית דין להלקות מי

לאלקים הוא" (דברים א. יו). icdure már, "t. cadáa ופנ. פולנים מסורים ללב.

+11 1 2102 'SE-52 AFY

لهُجُمُّتِ مِنْفًا كِنْت: بَخْطُ لَلِينَ

למגאו לג בנולום מאנום

שְׁהָרְבָּה סוֹסִים, (קפח) מָלְף

شيد المرم (طمر) طراد

نشلتند بخقد (خاصر) هُذِك

(מסע) דנ מואלי שושא לנו

עמוני שְנְשָא בְּח ישְרָאֵל וּבָעָל,

הג ניגניות, (Got) המתתקון

מַבְא נַלְּנֵי אֲנִוֹנִי נִנִּינִי נְיַנִּיִּהְ

till aile, tinu ar at at

(לסב) עלוב אל הפויחת

(ליםא) מוגגא אם נת אלנה

בינות אחסטו ובא נינותני

idi, dudu diviril (do) sito

(לום) שַׁמְּטְרָם אִישְׁ, וֹכִן שָּׁאָר

בכא הומא בע ההבאק ולמקי

פח ישרצל וקעל. (קנח) פצוע

udlau (dti) dan atax

रिक्षिय देविया (दीवा) विदेश हेंद्र अववेदीक्रिया (दीवा) विदेश हेंद्र

(der.) paine kredut kur

પ્રેલાનું દેશ દેશોતાન

شينك دفل ننيد.

ecute a person who is not liable to be executed. [This A A court has the authority to administer lashes to a ment is Gods."isi

Concerning these [Deuteronomy 1:17] states: "ludg-These matters are given over to [a persons] heart.

Rambern. Sefer Struftlin, Hilchos Sanhedrin VItaOnshin Hemeturim Laham

ment of halachah for all time.

printiduri mierroly yd bwarauri

- A person born from an adulterous or incessmons relationship.
- 47 As totoliden by Deutstonomy 25:5; Michai Yabbum 2:18 Yabbum refers to a person's marriage to the childless widow of his decreased brusher.

punishable by lashes. An acronym for them is 1757 or [The strangers will be lashed.]

Thus there are a total of 207 violations which are

King who acquires more horses (than allowed by the takes more wives [than allowed by the Torah]; 167) a 165) a Moabite convert who marries a native-born Jewess and had relations with her; 166) a king who of the fath; 164) an Ammonte convert who mar-ties a native-born Jewess and had relations with her; den sexual activity; 163) a person who marries out

forbidden him even though he did not engage in

161) a person who spreads a libelous report about his wife, divorces her without remarrying her; tions with her; 159) a person who castrates another man, or a male animal, beast, or fowl; 160) a rapist who divorces his victim and does not remarry her. 154) a person wine characteristic of the control of c 154) a person who remarries his divorces after she

From the Hebrem - English Mahoeh Torsh

AZLS TURNING ARREST PLANTED LZG

Le., because he is only one witness. the judge could not decide the case accoming to his fertimony unless he used in the idease. The idease mentioned in the greenon has bade, as since above, this is not the practice at present. Hence, the flambam provide in the greenon one of the courses of suction retrievable by

decided by someone whose heart is at peace with the matter.

for him to deliver a ruling, Instead, he should withdraw from this judgment and allow it to be

What shall he do? He should question and crosscasantine the withcrases exceedingly, Bollowing,
[the cross-examination] process employed in
cases involving capital punishment. If it appears
to thin according to his understanding that there
however, a) he [still] has healtacher a Judgment. If,
feels that [deception is involved, b) he does not
be cannot elaquion is involved, b) he does not
be cannot elaquion is involved, b) he does not
be cannot elaquion is involved, b) he does
not
del file illigants is a deceiver and a begulder and
intided the witnesses even though they are fit to
off the liligants is a deceiver and a begulder and
things that were said, he feels that there are hiditaliant in the witnesses even though they than the
cash of heart in the witnesses even though they then the
feel that were said, he feels that there are hidden factors which they do not desire to reveal in
these and in all similar matters, it is forbidden
for than to deduct as miling, lastead, he should
for them with they are as a series of the should continued and in all similar matters, it is forbidden
for than they are a miling, lastead, he should

What shall he do? He should question and cross-

Lixedas 23:7]: "Keep distant from words of false-

who knows that a claim is contrived should not say. If will deliver a judgment and the responsibility will its with the winnesser? It is written

3 What is the source which teaches that a judge

the claiment and accessed [financial capacity], or that of the claiment Byen should be trustworkly person delivered restinatory concerned a certain menter and the mind of the judge was inclined to believe that he was telling the truth, he should hestiate the indement. We should not reject his testimony indement. We should not reject his testimony will they accept the estimony of the wilness or until they accept the testimony of the wilness or any withdraw from the testimony of the wilness or may withdraw from the testimonal will be accompromise. [Alternatively,] the judge may withdraw from the case.

may withdraw from the case.

שׁלְבֵּוּ שְׁלָם כְּנְבֶּרִ.

نفذك مثص عدا نين سيش ف לפן אַסָּג נְן נְטִׁוּלֵי אִינִיו פָּוֹגוֹי אָנְא לְנְּבְוְעָּם - כֹּבְ אִבְוְ עַבְּבָּבִוּם וֹכְּוּבָא בלבים אנורים מסתרין, ואינו דוצים אוואני כן מכככ עובנים שנים שם

בלְּמִי נִימְם נַיְּנְיִנִין. וְוָהְ הִטְּעָם: אוֹ אנו פֿתו.ם' אַנ אַן פֿי שָׁנוּן בָּשְׁרִים בין זְינִי נְבָשָׁרִי וְנָשְׁרָ מְנְשָׁרָי וְנָשְׁרִים בְּמַמְנוֹ: או הַבְּמִנוּ חָמִנוּ הַבְּמַנ בלב במנים, אף על פי שמינו יכול נמאוט: או מאו במען טומכע אל אבל אם מיוה לבו נוקפו, שיש בו נימאנור שומה פדין על פי העדות. NO tiku 4 40. Liter diel E تندسك ساطنت شر نيد القميد: כיער וששה בוז יורש ויחשר הרבה.

(שמות כג, ו).

شخصد داهد حفائد شكد فانفظ לוניים ממולר מלוי בצוארי הערים? שהוא כורפה, שלא יאפר שהתקבום? द रद्राता देत्री क्रमांत्र व्हांन

פְשָּׁרְת, או יִסְתָּלַק מו הַדִּין. מנ מיורו לְנְבְּרִי הָעָר. או יעשו מבונה! וממא וממו מם באלי דינין ત્રાંમ મોલા - વૃલ્લા દાવ, સિધા લાઇન title the the fill andu בון אם ניהנ אנם לאמן לולג מלג रंभेदंशि एदर भा एकादी सिर दर क

בראיה בריות - לא ברעת הריו, ולא וכן און מוציאין כן היועמים אלא Chapter twenty fou

Similarly, we do not expropriate [property] from orphans unless there is clear proof. [We] do not [rely on il the judges opinion, the evaluation of the deceaseds (financial expactly), or that of the claumant. Byen though a trustworthy peaceon the claumant. Byen though a trustworthy peaceon

riend Hebrew - English Mishaeh inneri

TIS | Chayenu: Develor STE

4. If flowware there are discorded penalty he is required to make floureds semboursement and does not ecceive labrae.
This applies with regard to the following balachain as well 20e Chapter 18. Heisefold 2.

This term is defined as refering to any women white is not a native-born fewers or who has engaged in sexual telegraph of the defined as refering go sany women who was followers and affecting to sury women who was follower to a preser and affecting to sury women who was follower to a preser and affecting to sury women who was follower to a preser and affecting to sury women who was follower to a private and the surface of the surface of as refering the surface of the

מכ פו שפא לונשני (כותי) כניו לגוב מבמב אבלמנני אנ (פנאי) כפו מצוש גרושה ובעלה

(אנכ) כנו אַאַרָשׁ נוּלְלָּה וּבְעָּלָה. (dr) cut dalka utu sektu Athán Záu'

שׁלְבְּשְׁע מְּלְנִישְׁי אִישִׁ, (קמט) כֹהַן ַהַשְׁחָהַה. (קמו אִישִׁ שְּׁלָּבַשׁ מִלְבַישִׁי אִשְׁה, (קמה) אִשְׁה שְׁרְבְּיִשׁי (ממו) בשוגל אינני מאכב בבנ מָת, (קמד) הַבּנחָב בָּתּבְּת קַנְקְקַע, (קמח) הַלּוֹבְשׁ שַׁעָטְנָי, נהמני המנוא אולוג מעכל דבר מעי (ממי) עמונע באחו הב פֿאָנו וֹצֿוֹן' (dat) פֿאַנוֹם אַל פֿאַט גאמ׳ (פַמאַ) המקיף מלאכה ביום מוב. (קמ) המקיף سا كنسو څخن (طدم) شريف (वर्षा) एदंग्रेद संहा, (वर्षा) हमक्रम לשוא. (קלו) הדשבע לשקה. דַּבְרוֹ שְּקְרִי, (קַלְרִוֹ) הַפְּאַבְּע חַבְּרוֹ בְשֶׁם, (קַלְהוֹ) הַנְשָׁבְּע

teath egent exaste. לני מוני פנומני (מצב) כן מוני (מֹלְא) עׁמִּבְּׁע עֲבָּעוֹ עַבָּאָנֵי מַאָּגוֹ (מלן) אנו וומם מאון כן עמקנטון તૈતાનની દેવી મુદ્દેત દેઉના દ્વારા હોંદીના ' ניניפינון, (קבט) הווובל בלים הייפיניון, (קבט) הווובל בלים

(det) batter on La dicti

even though he did not consecrate her;

who consecrates a divorcee and has relations with her; 152) a priest who consecrates a woman classified as a challolahi<sup>(44)</sup> and has relations with her; 153) a High Priest who had relations with a widow 150) a priest who consecrates a woman classified as a connected who consecrates a woman classified as

caire of contract with a cotpset amount 149) a man who wears the garments be a woman who wears the garments of who gouges (his flesh) because of a person's denth; and gouges (his flesh) because of a mair os that bead flesh and os the flesh of the Last, who causes a managed in 137) a person who shees an unnecessary oah 137) a person who person who person who persons of the substitute of the Sobath; 139) a person who persons of the substitute a forbidden labor on a festion; 140) a person who fremoves the last; a person who fremoves the last; a person who fremoves the last; as the corner of this beautifully a person who grammer of the person who fremoves the last; and the substitute of the person who fremoves the last the course of the person who grammer of the last the substitute of the person who were the last the substitute of the last the l person who eurses a collengue using Goda name;

curity; 130) a lying witness who is not penalized financially; (\*\*13.1) a person who strikes a collengue with a blow that does not require a pytuch to be paid as compensation; 132) a wayward and rebellious son after the first testimony was delivered against him: takes utensils used in the preparation of food as seand does not return it to lier; 129) a person who 128) a person who takes security from a widow

133) a person who spreads a libelous report about his wife who is discovered to have lied; 134) a

Manutanta Saler Sholtine, Hildrot Sanhadrin Vianneturia Hameturia II.

Cluptor maste

Reimbonn: Wednesday

" " " deial duruh M dripna - wardah arti mora.

ר אף על פי שנש להין אי לגשיא למחל על כבודו, אינו יכול למחל

لألبث بزر خق يخشلك بخطر أن

ilito titi to ar arakı

ואם מנג מם באלג - תונחו

מני בּוֹנִאני בּענו. בּוֹנֵי אַנֵּר פּוֹצוֹי

מרדות, מכין: ועונשין אותו כפי

נאם בגו נינותם לניכונה מכנו

מנף תּלְמֵיד חָבָם, מָנַדְין אותו.

ध अह प्रदेश प्रमाध दीक्षा - अव

itter u. learn eleim nat

ng ith egith that gir ni ng

לאני מללג עוברים כמו שאפר

אנונ פגוני או מנונים ניצונני

או הפלב לבא מם ובא כתו למו

אבל אם כא פונים מם פעובצעי מנים, בשאר כל חובי לאות.

ב אנת כולון מנ מוניונו כו כמו.

וֹאַנוֹנ - דּוּ שְׁכוּגָנִי נְכוּ מְלָלְנִי

בייקי הוא. קור 16 פכל הבניין.

adial til onio jedua

מפן בכל לשון - מיב: שְּׁנַשְׁמִינִי

तार अव देवेद हेट्द प्रवेशांनी दी। अव विश्व दिवस्त्र होते विकाल देवे अव

או לכוו. מו עלמניון למו שמו

נני או אבעים ושני וכיוצא פנוי

הואא במם מו בשמונו לדון

भा देरी भा क्षिप्स - भेरत दारीए हैंद

נאטג נימאלג אגמו או עדונ

ולפפונה ולניכה מהנני ולפהליתו מם נינאוי לריב עמל, ולקוללו עם נינאוי לריב עמל, ולקוללו

אַנוג ישְׁנִיהָ, כִי לא בָאוּ לְעָּוְרָת ה

"אורו מרוז אָמֵר מִלְאָן: ה', ארו "אורו מרוז אָמֵר מִלְאָן: ה', ארו ניאמר, שונהו וההייקה על דעונו.

מני אונאני בו מפאגני בנגני בכני

שאינו בן נדה, קדי לנדר פרץ, כפי

ז נכן יש לדין לנדות ולהטרים מי

(מונא .' ע) - מכאן מְנַיפָצוֹר בית

المالية المالية

לא ובוא לשלשת הומים בענה הוהר הוא אימר בעודא "וכל אשר

ולְטוֹם בּלוֹם' או בְמַרָם אַנְם וֹנִי

the milke the Girtu Clu

שיש לו בעלים, וקאבר ונותן כמי היש לו בעלים, וקאבר ונותן כמי

(שופטים ה, כג).

דין קפקר.

Chapter twoning six

श्रेद्धा दावी

או מֹלְא מֹמְנִי מִנְאַנִיר וְיִאָּרִר тыция бу син фун йфи Rembun: Seler Shoften, Hildhos Sanhedon Vin Outhin Hemasusin Labour

נכסטב מב באנל שואמר הו ולאסר בבית האסורים, ולדהף a ici in 41 4cmu Lio ilitio (נוומיה יג, כה).

thátan inatan maun

तर्थेण भिरीदेदेव सिर्देश करेक शेरिकाव

KROILL, (KILH I'CI) dam el dyrar, el syla teor

**የ**ሲያ የተነው የ alm cil di in de י כל אלו הדברים, כפי מה

וכב אפן כבוג כנ. אנונים וגטפ צנא בוטני בא עולקני פָּבְ נַבְּרָיהָס. יהי בבור נובריות קל בעיניו, שנורי بخدد نشد فكشد خشه شفته نقد

الأع ذيين ل خزوي يتخرب وذور משנים ונית מנא ונינם ככונם יוואלב במטוולום כננו באמנו -

٥، نَكْدَتُ بَطَهُهُمْدِيْنَ וֹאַל כְבַּוְר הָתּוֹרְה אָלָא לַעָּמָוְת עָּלִ פשונים מופן מכבר על הבריות. מעלק אַן נילו...ני: נפמלנו אַנו שני העלוה את המודה, מפו

> ple among them; I tore their bair out, and I made them take an oath to God." controversy with them; I cursed them; I beat peoaction, as [Nechemials 13:25] states: "I entered into not perform or that he did not perform a specific tim of iers os liw sid raninge bod of theo me sales

S Similarly, he may have a person's hands and feet bound. He may may trap thin, and have hun purhod of the great of the ground and dragged, as [Exta 7:26] states: "[Judgment will be speedily administred to him;] to be executed, to be uprooted, to be punished by a becker of property, and to be imprisoned."

10 All of the above measures should be applied

or the situation at large requires it. according to the judge's perception that it is appropriate that the violator be punished in this manner

All of his deeds should be for the sake of heaven

the Torah. He must take care not to ruin their hon-or and act only to increase the honor of the Onmi-Certainly, this applies with regard to the descen-dants of Abraham, Isaac, and Jacob who uphold rides [the observance of] a Rabbinic prohibition, [14] and the honor of people at large should be precious in his eyes. For (consideration of their honor) over-

statutes and Judgments. son will be honored by people at large. And there is no other honor for the Torah except to follow its person will be degraded for people at large. [Conversely,] when a person honors the Torah, his per-For whenever a person debases the Torah, his

exemple, se although sits a which rates that is noder to show fronce to people at larges a price is greated. Mecense to enture that on an easy which is continued by billiadness for him according to Robbinic Law as a safeguard so the probibilisms in any sits of fillades following the second support of the s

14 30 - August 5, 2017 | 100

שְׁלְבָר הְטְׁאַ הְנְיִנְיִם בְּיִ

graduldury mianzol vd barlaidur

Restriberts: Selet Shaltins, Hildhos Sanhednin VinaOnshin Hemesurim Laha

Similarly, with regard to other people, even though

carred liability. lashed, for he committed a transgression and inthe person who was cursed is prepared to overlook the matter, the person who uttered the curse is

judges. Since the people overstepped the bounds, the court must set firmly and punish as they see license, provided it will not lead to a decline in the honor of the Creator. For example, people at large horor rot the Torah and the horse since the prople of the Torah and the judges Since the people exceptions the horor If, however, a person is obligated to be piaced under a ban of ostracism, because he conducted himself an an unbridled manner in court, and the judgated in the passive in they have the and not impose a ban of ostracism, they have the lisense, mysted it will not lead to the lisense.

and not before ordinary people. fore them" and not before gentiles; "before them" by gentile, judges and their courts, he is considered a widered person. It is as if he disgraced, bluscered a widered person. It is as if he disgraced, blusched, and lifted up his hand against the Toron laws are the same as the laws of the Jewish people.

[This is infalcated by Exodus 21:13]: "These are the lifting that is the people of 7 When any person has a judgment adjudicated

fore the Jewish Judges first. If he did not desire to the gentiles have a powerful law enforcement

the case tried in a gentile court. come, one may receive license from the court and salvage foncs property] from the litigant by having system and the opposing litigant is a stubborn and powerful person from whom one cannot ex-propriate property brough the Judicial system of the Jewish people, One should summon him be-

Blessed be God who provides assistance.

tlık Lüâtx Lölki

ומאק לבונ מולנו כולנים מנו

לכוא - ממן למונו מבינו בווי

לְנְינְרְ יִשְׁרְאֵלְ תְּחַלְּהָי אָם כְאָ בְּנִינִ

वंदेश दंग्या क्षित्रद - विदेशेस व्यवद्वाराम्या

הינה יד העוברי כוכבים מקיפה

למני עובדי כוכבים, ילפניהם ולא

(همس دير بن - برخيش ادي وجهورت الله - برخيش ادي ادي الله

בְתּוּרְתּ מֹשְׁהּ רְבָנוּ, שְּנְצֵּטִר "וְצֵּלְה

LAR ICHA OLL IELL ILLIO L

لبلاقة كليار نظلهم - تالد ألا

ולמנלאונו מלניםי אנ מל פי שנייו

ו כל פון בונו עוברי מוכנים

- خُلىكىا خَيْنَاذَا لَخَمُرَهِ خُصْ جُيْن

ולבונים שאיל ופקרו העם כובר

Abe the detail the unit בובר הפסד בבבוד הבודא - בנון

נינשונו לינום. ונתא שפא ונינים

למעל על כנונו. ולא נייוני -

مُنفظد خُتم نيا الجد حُم نيا

אלב מי שונים ב נמי מפני

प्रद द्वद्रेगा - वद्य अप एवड्डरेर.

וכן שאר העם, אף על פי שמחל

tà4 Lati

خفد وليمس

שנואה לקים.

אסוביאין עליו שנועה רעה.

Chapter 6

ימטובין את יילותו בפניו.

જેલમાં લા 'દ્રિય તે માર્તિ છે દેવતા છ विकार संबंधिय क्षेत्र संभवा द्वावारी देवा

ici attil su in didantu i ku

[This applies] provided the rumor is heard con-

any known enemies who would spread this unfalinuously, as we explained, and he does not have

on his mother in his presence. Similarly, a person with such an unsavory reputa-tion may be humiliated and scorn may be heaped

confiscated. From this we learn that when a court declares property ownerless. [their declaration is in three days according to the advice of the offi-cers and the elders will have all of his property 6 Similarly, at all times, a court has the preroga-tive to declare money belonging to others as own-ertees. It may destroyy (those timeds) or gives then to whomever they see fit so as to closes any branch-es in the faith and to strengthen its observance or to penalize a subborn and difficult person. The sook of Earra (10:8) states. "Whoever fails to come in three days according to the advice of the offi-

Timilarly: a judge may apply a ban of osteraciam or excommunication to a porteon to whom
clam or excommunication to a porteon to supplied
a first measures would not outland to reconstrain to
according to his perception of what is necessary
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8 Similarly, a judge may enter into a controversy with a person with whom it is necessary to enter into controversy, cuteing him, it awing him beaten, having his hair pulled out, and compelling him to be a having his part pulled out, and the pulled out a pulled out, and the pulled out a pulled out.

memorates blood convey falts metasgo to the person being estractived or being excommunessed, so that its earlies was naken by a judge of entires and hence, he will hunty to amend his conduct (Messey)

13. This manded that was presented by the prophetes Deborah in her soop of victory after the thesis of the ball and the decision that the absoluted blesses in important personal and are the ball decision as an example of the their focusing Model as an example of the fact that the prophetes are presented by the person must be published.

From the Hebrey - English Michael Torin

CLES TIENDANE VACACHORAR 190

comparable to all of these descriptive terms. when the grands are decreased receives the treature and the descriptive Shaddan, or the like, or with one of the descriptive Shaddan, or the like, or with one of the descriptive terms used to characterize [God], e.g., the Merciful One, the cheron of the element of the search of the cheron of the like of Since a person is liable if he cursed for colleaguel with any of these descriptive terms, he is also liable if he cursed him in any other language, for the names with which the gentiles refer to the idon One, blessed he it, are comparable to all of these descriptive terms. Whether a person curses himself, a colleague, a mast, or a judge, he does not receive lashes unless

The term arest ("cursed") can imply an oath, a curse, and a ban of ostracism, (19)

A A person is not puntshed by lashing unless to give a common in the presence of two witnesses as the common with regard to the transferston of any other way.

negative commandment. If, however, a warning was not issued, a curse was uttered without mentioning God's name or a descriptive term, e.g., he said "May go-and-so not be lessed unto God" or "May God not bless so-and-so as," or the like, he is not lashed.

and the one who receives it. mon person, the judges may punish him as they see may punish him as they see depending on the person who gave the verbal abuse and the one who seedens. 5 Even though he is not lashed, a person who curres a Torsh scholar is placed under a ban of ostracts. And if the judges desire to him, they can rebellious conduct' administered to him, they can rebellious conduct' administered to him, they can be neve him besten and punished as they see if, for he disgraced a learned elder. If he denounces a common person, the judges may punish him as they see

perug cursed. overlook [affronts to] his honor, he cannot overlook 6 Although a judge or a mastree line the right to

TITE MEMBERSHOWN NUMBER | 1001

bs. definitely besties are not given, it is forbidden to curee a culterature sugar siven without using Couls manne (Shuhuku naturus sugar sugar

401 | 1102 'S sanbow - Os Apri

intiddud misnsoM yd bennidiad

Case 3:25-cv-00235-NJR

Document 1

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Reambarre Monday

cuccuve).

Sundeany wenters Ag partien.

Document 1

S the, a city belonging to a specific tribe. In contrast, the cities of teluge are the property of the value fewulh people to

cobe u se a Rog-

ארונטיר או באיטון פאלבת ארונות או

לנמוטונים: או בעל ולפלב לאבנט,

וולים או בכל וודמנו או בכל

אָלָל, אָע :,עסוווֹ אַגָּל, אָע :,נעלווֹ אַגָּל, אָן

outed that the later hit

ש אל מושל מנו פונטי מנ אנוניוני

בילעוע ון לגנ ווי אלב אם בים

ואל למי בל אנוג הואני אכה אנוניו

lêter giệt, giệc n liệt ra hư hi l

נאל מנמין מיר בודמת בספר ברי שלא

בלנטע לפג מבא נטטלפע במלמים

המנהף. ולא ירושלים נמשית עיר

פונים אואמן: [באים אנה] (באים

ג און אַנוּני מּאָנִי מְצֵלְם לֹאָמִיני מּגנ

במובום מונים אלא בבית דין הגדול.

ללמו בל מכן לכן מתר נמצר נאל the he dalle - there filter

CHÁC CUM BÁL ÂM ÂU ĐIỆC CỦA

עול זא אושם בואם עול עול בושו.

ללים דין של אַטַר ושְּבְעִים, שְּנָאַטר:

r ad Ital ial au étiou ala

kận the the contro phiête hertu

Lai All case but the tarket בוברים: וְסִימְצֵין בִּג מִי מְעָּבְיים וְמָבְּיוֹן

òl údur - màir

lea michia latu mice ille

(mentioned in Chapter 3, Halachah 3], or ac (The inhabitants) must listen and then worship, the deity] with its accepted mode of worship, or through one of the four modes of worship

or Tet us go and accept (the delty) as a god. dress them in the plural, telling them, "Let us go and worship," "Let us go and sacrifice," "Let us go and ordering," "Let us go and bow down." Let us go and bow down," or a libation," "Let us go and bow down, or "Let us a libation," "Let us go and bow down or "Let us go and bow down." 6 (A city) is not condemned as a nutzer un un-less those who proselytize [the inhabitants] ad-

condemn them. cities] are separated from each other, they may

located next to each other as nitring ny. It three One court should not condemn three cities

desitoy Eretz Yisrael. as a nitury Tay, so that gentiles will not enter and a min iv, because it was not divided among the tribes. A border city is never condemned latly, Jerusalem can never be condemned as demned as a rurur as [implied by Deuter-onomy 13:13]: "one of your cities" [Simi-4 None of the cities of refuge can ever be con-

executed by the supreme court. are executed by the courts which are found at the gates [of every city]. A multitude are only [This can be interpreted to mean;] Individuals a court of 71 Judges, as [implied by Deuterono-my 17:5]; And you shall take the man or wom-

3 The laws of a first TT are enforced only by others executed by a court. and their estate is given to their heirs like all

individuals who worshiped false deities. All those who worshiped are executed by stoning. Instead, [the violators] are considered to be

Rembern: Seler Hafrlade, Haldhes Ayades Kochavin V Chasserhem

moj saidey

Buildidu's menson y button

e bod) noch st. neivel vool and it soussel somat clood be basted at executors stelly de house in over several self coll. (clot. self. self. of several self. of self. self. of tax not proceeding pl the court.

כולכים. קנאים פונעים כו והודנים de dell für dan ban better

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my Aris pur name of a false god, the zeelous may strike him Should a person curse Gods name with the [hautshed by] stoning.

my in the presence of witnesses, he should be statements in the midst of speakinglist is of no consequence. Rather, once he utters blasphe-Sati Carp! San edl Affl frein 9 [The fact that] a blasphemer retracts his

ם מַצְּרְרְ שְׁחָוֹר בֵּו בְּתִּילְי בְּיִר דְּנִירִי, sốt thán đội ciớn, địu được, manu. ixa bu nun lem kiri de נטאר משנ אומר אף אני במונון

Lev don. וענונים מוסנים אל דגליהם וקורמין

The second witness states: "I also heard as he did". If there are many witnesses, they must all say, "I heard the same." ments. They may not mend them [afterwards].

The judges stand upright and rend their gurlates [the curse].

מִני אַאַמִּגֹע בַּפַּרִנְאָזְ, נְעִיא אַנְמָר. RU DELLE MERLIO ENIOLIO EL ROL - מוגיאון אנו כב אום ביותו ומואנים לכחותה: נכני מסג אנו מסג לדמר בינו tte un lan rilda sur estan

as follows:] Each day (when) the witnesses are estationed, [they use] other terms for Gods mame, [staings] "May Yoses strikes [was for Gods for courtnoom]. The judgment, all bystanders are removed [from the courtnoom]. The judges are temoved [from the courtnoom]. The judges is the winter of greatest stantes and tell latest properties of greatest stantes and tell latest properties. The procedure for the trial of a blasphemer is

אַנְהַם כְא עִבֹלְנָה. ע אוצנע אַן מלנג מוטן אַלאָהָן:

וא ני אי ואת אופר אוא אנפר

מאת עוב אלא אל מס עבר ערא

ecula thicke lin a haden

מַּגְ נַיְּמָּח נַיְלְנְיִנִי עָנִר מְצִינְ נַיִּנְ מְצִינְ נַתְּיִ נְתְּיִ מְצִינְ נְתְּיִ מְצִינְ

עוא נספר.

8 Which verse serves as the warning prohibit-ing blasphemy? [Exodus 22:27]: "Do not curse God"

teath in both instances.

plesming God's unique name. [Should he blas-pfacted he other names for God, he [trans-gresses] a poinbilition, <sup>[108]</sup> There are those who state that one is liable [for execution] only when one blasphemes the name n-1-n-1, how-test, in the other presences of the stoned to One is obligated to be stoned to death for blas-

Kambam: Selec PlaMada, PEchos Avodas Kocharim V. Duk

ricon the Hebrew - English Mahneh Toron

171 Chayeou Chayei Swalt 5778

suodomani

The rate of this parts forms in the terrat implies that a fact two people must be movined Leadmode's 111b).
The superior plants form to the service of the terrat representation of the city would be expressed by the ampliery of the city was tombriden in The superior of "the individual or finise tray" would be expressed by the city and individual forms to the city was tombriden in the individual forms of the city was tombriden for the city with the city of the city was tombriden in the city of the city was tombriden for the city was tombriden for the city was tombriden for the city of the

turned to idols on their own initiative," or it those

of the tribe is involved, it is considered to be a large

100, it is considered a small village. If the majority

village nor a large metropolis. If there are fewer than

viduals, as implied by (the phrase in the following verse): "the inhabitants of the city," neither a small

to the majority of the tribe. If, however, the major-ity of the tribe is led astray, they are judged as indi-

inhabitants]. They must number from [at least] 100

astray, as [Deuteronomy 13:14] states. "Unfaith-ful people<sup>(0)</sup> have emerged..." The people who lead them astray must be from that tribe and from that city, as [the verse continues]. "from your midet."

or more individuals attempt to lead its inhabitants

A city is not condemned as a mirra we until two

who led them astray came from outside the city.

Ltd to Ed na Cition áča álaké dustu žu - Rd מתומנו או השבעה מאלימן או NI ACLOU TOLL NI ACLU

lái na úistnú tása na dáisa

שׁל שְׁבָט - בְּוָדְיְ בְּרָוֹלְ. שְׁלְ שְׁבָט - בְּוָדְ בְּרֵוֹלְ. בא כפר פפן וכא כנף ברול וכל בְּיִחְיִים, שְׁנְאֵבֶר: "שְׁבָי הַנְיִיה". אם צוע בנו אַג אַלה בנון אונים ממאנו ואג בנו אב אלם אלב int hitan the lieu edtod בֹבְנֹגַלְ נוֹבְעִיר אַנוּ מְמִבֹנִ מָּנִבְם," átin' átiga: Jén útalo ét. dies alive atta xi in de נולמת אנו ממרי בירם, וער ומאנוון חבמי הואמר: במלובה AL Aida otable omés C sal that thou ha titling

לְמָנְינִי מְלְינִי שְׁנְאָמָר: "לֹא שְׁמְנְינִה מְנְינִי שְׁנִאָנִה בָּאלוֹהָ וְצִּוֹהָרִה נשא אַנְבְינוּ בְּבִינְנוּ כִוְכָּבִּנִם אַנ lata. Can edical filted this שמה מלום פר שפרה אונה. ACLL ACILL! HE SAN CLUL SU אנו נסטבור אנ אנ ה הבא N alife ou aidles file

ald Ltia

decapitation if they worthiped a false detty or ac-cepted it as a god. What is the source that serves as a warming against prosekytaing on behalf of a false detty. Let not line name of another detty] be heatd through any any month. that has been led astray (north by) are executed by they themselves did not worship a false deity, but [meetly] procelytized to the inhabitants of hiele city until they worshiped it. The inhabitants of the city has been bed setted for trum, and as a security has bed as city astray are executed by stoning, even though I Those who lead [the inhabitants of] a lewish

Chapter four

through your mouth?

rid rawif, of short

Appung awagusey

1411 Chayena Vayelia, 5778

From the Hebrew - English Mithrich Torah

and no meters, some and results but that to make the source of the sourc s. As camen be reliced upon to particute as not for the self of Cod. Therefore, a Torn decided the self he selfers must be bread (Thicket) Howeld Hall India House (Au) We summe that when he wrote Cod manus, he loserabeld that it refor to her high god.

מואפון: בולב מח בב בשם מו בשמונו שאונם נמשלים, אבול גבע חול מוני הלוף אנות נמונוג אַל אַנְבָּע אונוּמִע שְׁבָּיא: עוֹכ ממולְני מג מְוֹפֿגַת אָנִי נַיְּמָם I that bo Lit bettle hit bettle

keilu eicen, watiba eigen וממל. זע פֿלְלְנִיג בון עַמְּלְבָּנְג בער בַּעְלְבָּנִיג

אַנוּנְלֵּל אָנִי נִיּמְלְנָנְרִי יִאְלְנָנִים דְּמַבְּלֶלִי לְמִינְרָ חִילְתֹּ מִיבָר אַכִּינִע פִיכָּכִים בְּמִי

און ג' נווא ללנום. מאאני לוג למני מו פאולנו ומו פדג páril su e. disou: leiga sau ikûn ûnite kerîn elêtin îkûn

chi Lucki Live Dan Orch (Onliv אַמָּעי אַנְ אַבְ קּ, מִבְּאַ אַלְנָע עִינָ, וֹעַ נ כֹנ פּמוּנִם לאַנוְנִע כּוְכָּבִעם אַנִּיא Skellit eige.or

אַג פֿטע בֿיניה". ינְיָהַשְׁבָּה שָׁל מִין -עמולני ללגי מואמר: "ואַל מקוב الأمد خفق خفقا بخفصت كخيفا

7 These are the laws which govern a blasphem-Therefore, I have included the laws applying to a blasphemer in Hilchot Avodut Kochavim. Both deny the fundamental principle [of Jewish

rates: One who blasphemes Gods name....

name with one of the names inst God which are forbidden to be erased, as [Levriticus 24:16]

possesses tour letters: 1-1-7-8, and curses that

death until he states God's unique name, which

ct: A bissphemer is not liable to be stoned to

Therefore, a person who worships false gods is to be hanged, just as one who blasphennes against God is hanged. Both are executed by being stoned to death.

commits [an act of idolatry] highhandedly, whether he be a native born [Jew] or a convert, he is blaspheming God." gods and to one who curses Gods name [as

This applies both to one who worships false 6 Whoever accepts a false god as true, even when he does not actually worship it, disgraces and blasphemes (Gods) glorious and awesome

close to her door." [It can be assumed that] a minis thoughts are concerned with false gods. [tee] it is forbidden to talk to them or to reply to them at all, as [Proverbs 5:8] states: "Do not come

127. Though the greatest halter haster. MI treat have a position in the would no smoot that the creations so that precipions are discussed in the constitution of the stand the constitution of the stand the constitution of the sould not include the constitution of the sould not constitute the constitution of the sould not extend the certain position and the constitution of the sould not constitute the constitution of the sould not constitute the constitution of t

Sur francista, u.

κιάν κάπ άλύάν.

Zour en it. in:

aktiláto si léin:

طفاء هذا فقاده فنشاهم بغفادا

באלנו בנו ולמינינו או לאני שמני

ומאליקיונים מושוצי - מגווו

כוללים, אָבֶל הַמּוֹכְּוִים וְהָמִינִים

táu itia šala; tatl

וכובא בוני - אסוג מבר. באתו

אלק לאלבן לבנו או לנטמן לכונ

או מוכה לופני בא הלבתו נאני למני

עינום. לפיקר אם ראה פהם אובר נאמיו בנטם אבינים שנאמר: בוצא

בְּאִ עֹכְּׁנְעַ כְּטָּם דָּנִית, אַלָּאִ נְטָוֹנִי

מבום (דים אונים בֹצְבָּרָם מְּנָאָם בּיִּבְּיִם מִיּנִים בּיִבְּיִם מִיּנִים בּיִּבְּיִם מִיִּבְּיִם מִיִּבְּי

כוכבים ומוכוע כב. מואמע המפו

N Ad citud thu Anti-

wen girw, d'e nwij tradmovoM sodded?

iree is lorbidden. or fears that ill feeling will be aroused, one may treat them for remuneration, but to treat them If however, one is afraid of the consequences even when offered remuneration. 2 From the above, we can infer that it is forbid-den to offer medical treatment to an idolater

en medical treatment at no cost. [Regarding] a ger tother, im since we are com-manded to secure his well-being, he may be giv-

in Evetz Yisrael. In Syria, limi one may sell them homes, linil but not fields, limi 3 It is forbidden to sell them homes and fields

One may rent them homes in Eretz Yisrael, pro-

constitute a neighborhood. vided that a neighborhood (of gentiles) is not extablished. Fewer than three [homes] does not

regarding helds? Because two difficulties are Why did (the Rabbis issue) more stringent laws Syria, one may rent them fields. It is, however, forbidden to rent them fields. In

involved: One removes the obligation of tithes ffrom these fields], from and one gives them a divelling place in our land, lind inúl 200 bilo tallar. בני מענם: ממלגמני מו בממלינונו

ultry-were two and submitted to the American Companies of the American

David Daldes abender in 4 (12) demands demand with hards which the Sayes blooked as Syes. These has black broads and the black through the Syes blooked as Syes. These the State of the based for the state of Section 4. They were the System is shown that the State of the state of Section 4. The state of Section 4. The Sec

produce of keet Vitest from being observed.

194 Which, as explained in the following halactush, is included in the Bildical prohibition against heing gracious to evailse

November 5-11, 2017 | 118 pridaldud mierasoM yd bachildun

באנם: נבשבינות ובנאנון אנ ממני אם מנה אמנה מפדונה לכך לל נואנת באון מם לכוצע כבני נאון a) one who denies the existence of prophecy runbant Selet Halvlada, Hilchot Teshus

these three individuals is an Epicurus, [131] one who disputes the prophecy of blosse, our teacher, and come who maintains that the Crestor is not awate of the deeds of men. Each of municated from God to the hearts of men; b) and maintains that there is no knowledge com-

dividuals is considered as one who denies the undepending the court of the con-mutation of the Total's interpretation, the coral law, or disputes (the authority of) its spokesmen as tild Totales and Better (1900) of the Cre-tal that though the Total came from God, the Cre-ator has replaced one mixrah with another one and mullified the original Total, (like the Arabi and mullified the original Total, (like the Arabi the Creation of the Christons) and the con-tant of the Christons (1904) and the con-tant of the Christons (1904) and the con-dividuals is considered as one who denies the dividuals is considered as one who denies the God. If he says: "Moses made these statements independently" he is denying the Torah. b) one even one verse of one word, is not from as one "who denies the Torah": a) one who says Dete are three individuals who are considered

Among laracl, there are two categories of apostates that apostate with regard to a single mitters had an apostate with regard to the another are apostate with reserved to the pro-

Document 1

mitzvah and an apostate with regard to the en-tire Totah. datof emie čie בשת להברה אחת והשתר לכל

De tablisher to the ecceptance of the general principles of prophery, the favits faith recoders at one of the principle of the responsive of the prophery of blosse.
The responsive by the prophery of blosses
and the prophery of the propher

13. The common decombined between these three is their they do not secuple to being principle into Cod it concurred to the common decombined between these three is followed by the concurred to the concurred to

here brackered words were uncluded in the original text of the Mishweb Theals, but omitted in most public defore that to conscending.

predice.

predice.

on thebrem,

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ם אָלוֹם עַּם עַּמוּמָנוּם מוֹאַנִאַנּי

מן כּ. בְּנִיא בְּנִינִי מִתְם בַיְי כֹּלְ אִנִינִ אטנעי וכבר במלה תורה זו, אף שפרונת בינוב מגוני וו במגוני

לתנום לתו געום ולונום: ופאותו

ומא עונע הלמן פעי ונימלנינים כופר בחורה. וכן הכופר בפרושה

ים בים אמנו מפּי אלמו, - בינ. וני

אַנור אַמּגְוּ עֹלִינ אַנִּער אַנִּער אַמַע אָמָּג

האל בעונה מנים הי: אמני פסוק

ALÂU EL DEIĞLID EINLE : ENIÊN

מצישה בני האדם. כל אחד משלקה

tin: timbe dad tribs ath

igát, áu tilaiti táluz gát, áin

ואו משכירון להם שרות, ובטורוא

ובקבר שלא יצשו שכונה. וצין שבונה פחות משלשה

באבל ומוצא: ובחולוא - מוכנול

צ און מולנון לְנִים בְּנִינִם וֹשְׁנִינִי

ולג עושבי ביאגל ואַניבי מֹצְּנִינ

שנמת מתום אולני - מנמא באלני:

ואם עני מעלבא מען או שעלים

ב מכאן אַעָּיני לְמָד, שְׁאָמִיר לְרְפּאָת

έψωνη - άξάκια κινη έψία

RÉC TUTO - NOIL"

מובנ. כולבום אפנו באבני

didental 200 dum.

שכינה פחות משלשה.

לְנִים בְּנִיִּים, אָבָל לֹא שְׁדִית.

भेदा हो भेदादातादाव

משׁקשׁנו אִקוּ - כוּפָּג בּעוּנִנוּי

from the Hebrew - English Mishneh Torah Emileida mientoM voltabata

u ágán él étőléka ésidegád;

onomy 7:2] states. "Do not establish a covenant with them," Rather, they must renounce their and yet allow them to worship idols, as [Deuterwhich will establish peace between them [and us] We may not draw up a covenant with idolaters

Chapter Ten

[tdol] worshiplist or be slain.

anid aves fon bluods not help him. If we see that his life is in danger, we at first forbiden to have mercy upon them, as little and of many bid, said to not be gracious. Accordingly, five see an idoletic being the short part is the first being and part is the first way or disturbed in the track we are seen as the first part of the first

au beniege new guigew Jon sink or push him into a pit or the like, since he is It is, however, lorbidden to cause one of them to

cause difficulty to the lews and sway the people minnim, and apikorsim, but and to cause them to descend to the pit of destruction, since but they To whom do the above apply? To gentiles. It is a mitzvah, however, to enadicate Jewish traitors, [33]

 Hond accept the remainder of this seven universal base given no blook and his descendant.
 History deletions in a least status agently who does not accept the seven instructual laws commanded to the descendant heading by the commander of the commander o his students, and Tradok, Balthos, and their students, and the mame of the wicked tol.}

55 See Höchen Houseach Uchsenius Hundeleh eild, which muses that if one has the potential to slay them with a rword in public, see, shoold. If not, one should trick them into a situation where one can hall them.

The continuation of the halactush was omitted from the residand published sext decease of consecuding. Hence, we placed it in deadust.

mid e jo sidures uy 46

random raws which has a doubt with mine medicals wit of it york on presentences and on instruction, be expected. 
Significant to a doubt with the mine and of the soft which has the first of the soft which is a soft which in the soft which is a soft which will be soft with the soft will be soft will be soft with the soft will be soft

from the Hebrew - English Mistmeth torsh BLLS HENS HARD TUNKEY DELLE

בנר רמה בפרניסנא ביהוקים, והמוסרים ingli à l'étie, seu : (Parèn Réun פינאל, והמורדים, וקטטיאי פרנים, וניכולנים בעתות הפתים, ובביצת eartra légardicien, lecigina traitir. Εφάσ Ιψάχθα ζαιζα ιζαιζά, αιζά, σ was thing build third he rie िख्या हो केंग्रेस देहेव वर्देत देहादेव होईस

locach alam שמים. ושופכי דמים ובעלי לשון הדע. וממול. אולעי אל פגבונ מלא למם

קַּיַטְטָשָׁת אַלוּ הוא מָין. מלגן בינו ובין העולמים. כל אמר השבר בוכב או פול. וחלתו, כדי להיות מאת לבנו פנאמון ובנו לכן: וכו אלב מעוא דול ולהב עימולטי וכו פאומו או מער: וניאומר שנים שם נבון אטו ופאומר שנים שם מוניני אלה פס שנים מאו מה אנוני ואו למולה מלניה: עם אינים ביות מאלים ולו מות מאלים בי

the eternal Lord. Each of these five individuconstellation, or other entity so that it will serve as an intermediary between him and stor of all existence; c) one who serves a star, that He was not the sole First being and Crehas a body or form; d) one who maintains more, c) one who accepts that there is one Master [of the world], but maintains that He a rules, but maintains that there are two or the world; b) one who accepts the concept of a) one who says there is no God, nor ruler of

7 Five individuals are described as Millim:

service of God, murderers, slanderers, one who extends his foreskin [so as not to appear

to gentile authorities, those who cast fear upon the people for reasons other than the

as Yehoyakum did, it in those who beltay Jews

God], those who cause the many to sin, those who separate themselves from the communi-

the Musin, the Epicursim, those who deny the Torah, those who deny the resurrection of the deeding and the coming of the [Mee-sianic] redeemer, those who rebel [against

their [souls] are cut off and they are judged for their great wickedness and sins, forever:

6 The following individuals do not have a portion in the world to come tun Rather,

Rembaun, Thursday

8 Three individuals are described as Epicurional

The Contests As a manner of The State (Absorption and Absorption which the Communication which he control out. Enchandred to the Communication of the Commun

OLLS ropiol muskern lest

ner Lune Tron And

באַנוּע פֿאַלָּע כֹפּוּ שְּׁבָּאַנְעּי

לבא לבנו אטג מנו סומא אסבן

Linksia cannel center און דון אותן אלא כובנים לונם

ממוחנו אלק כנגל ומתונו -

לאנים מציני - בשר לחן דיני

מבנו בינו אנ אב פר שאין אמנ

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ממוקורי אפקו זיג - נענאי ממוקורי אפקו זיג - נענאי

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בשלב שנתא גנול בני לנון וני

מווחר אלצוי - וינ. נדו מוסג בנ

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فكالرزية فصلها لإليا خص

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ם ובשׁנְת נְמֵר בון. אֵין צִימְרוּן

itia india inita an לְלָמָׁג וֹכִינוּ, או ,עוֹבָּנוּ, - הַנְמָׁתָּל

מו בעלמונים מאמר הם לי

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בין באחר בין בשנים, בנין שהיה

U to Ash out the An Cel

פֿנַר וֹנִנְלְם בַנְ מְנָהַן אַנְהָן בַּאָנֵר.

Cular laru. Catu - st ttu:

ith idam, idem, idna

ועלמתו מולו אונו במלום

ונימניעו - אָב וְבָּתִי בּוֹב

ι τις όσειας ίει εξέχεια

Guigiga, weuzow ka poutiga,

the law executed a Supplied to the supplied of the supplied of

explained. of them may be blind even in one of his eyes, as we by priests, Levites, and Israelites with lineage acceptable to] marry into the priesthood. Not one native-born Jewesz Similarly, a munreer and a person who is blind in one eye are acceptable to adjudicate financial disputes. Cases involving adjudicate financial disputes, may be judged only by native Legies on a legalitation. judge a fellow convert even if his mother is not his mother is a native-born Jewess. A convert may involving financial laws, even a convert, provided II All individuals are acceptable to judge cases

capital punishment.

he may serve as a Judge [even] in cases regarding his master may convey to him the tradition which he requires with regard to these laws and then 10 When a student was wise and understanding but a lacking leufneient anowledge of the tradition, [29]

not included. For judges who are related to each other are not acceptable to rule [together], as will be evaluated. 9 At the time of the final judgment, relatives are

to his being held liable." We listen to his words and enable him to participate in the debate, and he is counted [in the polling of the judges].

a rationale that will lead to his vindication," or [attending the court who] said: "I can contribute the Sanhedrin and the other was one of the students as one or as two applies when one is a member of

8 The concept that a father and a son are counied

singent are counted as ones leap year, a father and his son and a teacher and his to esses involving capital punishment, lashes, the sanctification of the moon and the declaration of a

V (With regard to) cases involving monetary maters and similarly [questions of] ritual purity and impurity a father and his son and a teacher and his full impurity a father and each counted as two judges. With regard

Remberre Seles Shoftins, Haldres Sanbedon VineOnaba Hamerium Lahern

Brinkildud miensold yd berheldug

If \$2 hear It Is trained, the section and the section of the secti

מותואן - און לפם פלף לתולם פלא Rima Ru Adtiti' Ab he a. Aid is to son ison akaina isitku

will not receive a portion in the world to come 14 All the twenty four individuals listed above for example, the gentile kings.

שבא לכבור שמים, כבון מלכי עובדי עלפעי וכולעו לכנוג מגית וכל עולב. בעוצע ובס ונאים ומפתורם מכשו למח ממום, - וני פנונני בכונ

feat him. His intent is only for his own honor and none of his desires are for God's honor; lead refers to one who rules the community with a strong hand and [causes] them to revere and tensons other than the service of God" - This

מ ממולי אומני הל הצבער שלא ration sul ton add tarto other או לנו אום מעוא למולו כוללים .

portion in the world to come. of another person to gentiles or to a person who commandeers property and is, therefore, con-sidered like a gentile. Veither of the two has a horiton in the world. or beat him; and one who gives over the money

ופמוסג למון שבנו בנג מולנו כולבים the entrante of the se discuss וובט מומים: בעומים מים מולה ב

becson to the gentiles so that they may kill him uny lews to gennies : one who betrays another 12 There are two categories of "those who be-

gitt, inte-מפנו מעמו מבעו ונקני פנו ובא כות

shame despite the Toran's words. facedly against the Torah, for he acted inso-lently, in open [defiance], without feeling any Such behavior is referred to as "acting brazen-

the other data data cultur

sins or severe ones, have no portion in the

- 9.1 et ûld katên ûtx בנו הְאַמְּינ בֹּנְיִע בַּנִוֹ הַאָּמְנִי הַמִּינִים pardu atuu tir tau, tautato Those who proudly commit sins in public as Zehoyakim did," whether they commit slight

און לו חַלְּק לְעוֹלָם הָבָא. בּאַטוּ מַתְהַ בַּאָנֹן וְכַאַנוּ אָתִּן מְעַנוֹן -מֹנוֹמָנוּ בֹעוֹמָנוּ אָלָא ניולָן בּנוֹכוּ

Cambant: Selec HeMade, Hilchos Teshu

portion in the world to come. another nation and not [Israel], does not have a them, does not take part in their hardships, or join in their [communal] fasts, but rather goes on his own individual pathiral as if he is from thin total and does not fulfill mitzvot together with

nom the Mebrew - English Mishamh Joseph

179 Chayene Motos Mariel, 5771

15 Incited, the most offer his own defence.
19 As saved in Chepper I, Haischab A, the judges are sexted for a semi-circle and the judges of the highest status of the sextence of the lowest status to state his opinion first.

A Can have a the force while myster a perceiving capturing respiration to the control of the book. A control of the control of

אַבְא בַּאַטַׁבַּוּלָיִי עצר נאַל שִּנְמִאָל בִנִינ. עַנְּנִינָ liste tomu - advists of מבנולו למומהו אנו לבניו: וֹנַיֹּמִינִים - מְּנִינִיהָ בוֹ בּוֹנִינִים t i.t. danner leddenn

לף במקים (בברים יג, יח). Latt Law u. abed Ser Had - בְּטַמִּם בְּאֵ בָּתְנְּם' מְּנָאַמָּ מַלְמָאָל אָנוּ נְוּאָסְ אָנָוּגָ נְיַנְיֹלָב אליו. שהאבוריות על אלו מאו כן בדום בנו מבא ונומו iniati fination like in

takin hei 'nux hhilifa he אנוג זַהְ לָּ לְלָמִׁג אָלָּטִּ וֹמִעּ, -

משוגען אומן: נאָא שנכי נאַמָּג אונו גיף לו ללמו הלת שולני, -IND I'M OF IT I I INV. 1901

difficit. ind tid coins can בולו לפשוע: פְבַּפְׁלוֹ בו בַּאַנִים L' Déput Ad Lite case

RUL: ALIT TRALED LACIAL מעו למונ מימאני ניון פוליו מנימלקיות בשלושה, ואין אוור פונתם פאבן מונם לפון אלא addau inn Lite four -4 Rút Lit. thaur liter Lit.

of the highest statute are not heard until the end. raling first and [the other judges] hear his ruling.
With regard to laws involving capital punishment,
we begin from the side, <sup>110</sup> The words [of the judge]

6 [With regard 10] cases involving monetary matters and similarly [questions of] ritual purity and impurity, the judge of the greatest statute gives his from His fierce anger and grant you mercy."

empiness [brings] mercy to the world, as [timplied by Deuteronomy 13:19]; so that God will turn may Deuteronomy 13:19]; indges him, so that they will not have mercy on him. For cruelty to those who sway the people after An eldetly person, a emuch, and a person which

retried. [The court does not] advance arguments in defense of a mesti<sup>(10)</sup> to his conviction," he is returned [and retried]. If he was sentenced [to death] and someone said: "I know a rationale that will lead to his release," he is not retried [The court does not always are retried [The court does not always are retried [The court does not always are not always ar

If he departed from the court after being acquitted, and someone said: "I know a rationale that will lead

others who are executed. He does not need a warning as [must be given] to punishment. We hide witnesses [to observe his act], [13] who entices others [to serve false divinities], differ from those pertaining to others liable for capital Solite laws which pertain to a mest, a person

of an ox that is stoned except for one, that the judgment is adjudicated by 23 (judges).

4 All of the same laws that apply to cases involving capital punlshment apply also to cases involving lashes are adjudiented by three judges,<sup>104</sup> None of these [distinctions] are made with regard to the judgment of an or that is stoned except for once, than the

now the Hebrew - English Mishorh Jorah

לאנו דלבנו ובא ולום לגונו ובא

ינבול משוח ישראל, ואינו עושה

אַל פּר שְּלְא צְּבָר עֻבְּרִות, אָלָא

IN .EGILA GLIC. ETIL. INL.

מנ מנמכנו מכובנו כולכנם: או

למושע שנונ שנד אנו ומנאק

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לבנ צב אפבן בנמב מצוני אמני:

ίκιμα ιτίσια: ίκαι μεδάκικ

שמשממו לנלג לנוב לרנו לנלגם

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שנים שׁבְּלְים נְנְרָנְבְּים מִים בְּי

נאמנ מע לגה גי לעובל לוחוגאב

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מומג לכל עשוני בלני - ביתו

בני והוא שנוגשה להקצים.

פֿתּוְלָם אַצְׁנְן - פֿנִי וֹנֵי מִוּמָר לַאַוְנֵיוֹ לומצא כאבן במבע מצוע ה מו

לְלְנָהְ הַבְּמְלֵנִי אוּ לְנַבְּוֹה מֹאָנֵי

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בּגֹתו לַמְּמָנִע אַנְעִינ מַנְנִינ בּוֹנְנֵן

מומג בְהַבנוע אַנוֹע - וְעַ מְנִינוֹע

זון מומג לְכָׁן פַּנְתְּנָתְ כְּלָנִי

άνάδη λότια (κέιδα:

our Chayene Toldon STO

I.3 V. A. does not further the proposition of tray.

1.3 V. A. does not further the proposition of the propo

secrifices may be accepted (Chuling Sa). Secrifices may be accepted (Chulim Sa).

do noisegaspace of from the congregation of though he has not transgressed any sins. A person community [may be placed in this category] even

II A person who separates himself from the

and also, those who cause them to commit a slight, after, even one a positive command. If it includes, [bodh] those who force others to sin like Menaheh who would bill the Jewa if they did not worship thoshful and those who entice others and lead them setting. to sin" includes those who cause them to commit a severe sin like Jerobosm, [144] Tzadok, or Beitus;

In [The category of] "those who cause the many with regard to the entire Torah the upper hand." Such an individual is an apostate I have in clinging to letter to cling to those who have and pursued? It's better to cling to those who have tiles when they enact (harsh) decrees (against the Jews) and clings to them, saying: "What value do An example of an apostate with regard to the en-tire Totah is one who turns to the faith of the gen-

sin) with the intent of angering God. person is considered an apostate with regard to that matter. This applies [only] if he [commits the so that it appears that, with regard to him, it is as if this mitzvah has been nullified entitely. Such a someone who has made a practice of constantly wearing standards of his sideburnstrat are public knowledge. [This applies] even though (the sin] is one of the minor ones, lim For example, speed sid bits it gammando of bemorsuos st en committing a particular sin [to the point where] someone who has made a practice of willfully

An apostate with regard to a single mitavah is

Reptarut streetings

TIET PROT '11-5 MOUBBOOK!

pointeidus mismoM yd badeidus

Of Rabbeau Missim, commenting on Avoidab Zachi 114, explains that this this post utensile, bother to the deceased, as if to say: no one else is fit to use your utensile.

worsusp. the same applies in other similar simbe used]. We do not suspect that [the purchaser]
will separate the pure frankincense to use for idol

delty] that are mixed together with articles that are not used for such purposes - e.g., purhout enforense with black franklancerase - without enquiring labout the purpose for which they will presently. We do not suspect that the purchaseral be used. We do not suspect that the purchaseral

7 It is permitted to sell articles which are dis-tinguished [by their use in the worship of a false

use 22 an offering to the idol. An animal lacking a

blemishes it in a manner which disqualifies it for

ship, it is forbidden to sell it to him unless one

If, however, an idolater specifically states that he is purchasing the article for the sake of idol wor-

sare not characterized by such uniqueness may be sold to them without enquiring [about the pur-

A Articles which are distinguished by their use lin the worship! Of one of the false deities in a particular foedle may never be sold to the worship of that deity in that locale. Articles which are the sold with the their of the deity in that locale. Articles which are the articles which are the sold with the sold of the sold of

ing it as a matter of custom or in deference to the king, but do not believe in it.

permitted to do business with those who join in the celebrations by eating, drinking, and observ-

The [above] prohibition applies only to those who worship [the false deity]. In contrast, it is

burning of his utensilsted and the offering of in-cense, we can assume that idol worship is (in-

Whenever [a persons] death is marked by the

on which one of them dies with festivities, it is forbidden [to do business] with those individu-

limb is not offered as a sacrifice to an idol.

pose for which they will be used].

čaty the בולה לברה לעבורת כוקבים. וכו כל ביבן מעם נאון שיששין שמא ולקטם וכני בכלל לבולני שינוני - מוכר בלנים קשין מיחידו, כמו: קבונה

1 ( ( מ מֹנְנִים וֹלָנִים פַּמִּמָנִוֹ מִם

חַטר קענודת נוקנים. לְאָבוֹנְתְ כִוְכָּבְים, לְפָּר שְׁאָין מָהָרִיבִין עני אַבא אם כן פֿסבן מַבְּנַיּלַנְיבוּ אוְעִׁם בְּאַכוּגִע כּוְכָּבִים - אָסוּג בָמִכָּג ואם פוש שפולו כולכים שניוא פולני

Mito ôtio فللناء معالل مالالم وقد مرداره כוללים שְּבְאוֹתו הַשְּׁמְנִים לְעוּלְם: אַסוג צמבו צהובו, אומני אבונור אבונע כולכים שבאותו ממום -

د اخده هذا فشده خما فقيد JANE DOLE KAM. בים און מונון בו - בינו אנו מינון מוניר או מפול. לבוג נימצני אלץ تعرفيا نهينيا بخهضيا عيير مفئ

בֹלְבָּגְיִ אָבָּקְ אִנְעִּים הָּהְּהָּטִּעִים בּנְ אַנוֹ עִים בִּעִר אָפִנִי הַּלְּאַ לָתְּבָּנִגִּעָּ

אמנע מלל.ם. ומממנים מכוח, בירוץ שיש בה וכן מוש אחולמו לני כנים

חוא לאומה מהושים מחוד - את

ich up Algur 201 er dur Ekmun

Similarly, when [it is customary] to mark the day

KINDALL V INVARIORA RADONA ROCCIARIA ADMINISTRA DEPORTA PROGRAMA

Volved in the ritual].

kep peut no ste

14 November 5-11, 2017, 86

Projected by Moznein Publishing

The restimony of a single witness is not sufficient to convict a transpressor. Hence, the woust must seek to have the most report his statements in the presence of others.

מונד לונין עלמוג נומר "ולא תשמע

בשונא: "עוב מעוב עמו" וכול אתה

שְּׁנְאֵמָר: "לֹא תֹאְנָה לִוֹ". וּלְפִי שְׁנְאֵמִר

Lite wife of Elegate Library in ...

ג מצוני בוג פעוטע צפוציי אואמנ:

מכיאין אותו לבית דין וטוקלים אותו

lét for èn. - ûndien da étuid

ממני ואם אמר לו על ניוא נון כמת

פאללוסנו, אם שור כן או ששל -

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אוְעִּם וֹנֵינִא אוְמָׁר לְמָּמָהֵע אֶּמְר מִנִּי

εσόμε τέρος έτια έςκ έδε

ומצמעון לממום אפב כנו מונאו

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בן מוב. משוע הבשונע או מכמונו

εάσια ζέσια ζάξα - άξια ζεέα. במה אהם כנ. לברת אם כא נגני

נוגים בכך, ומארים עליו עד שומיח

אמר לְאָנוֹר - הוא אומר יש לי הַבָּרִים

Rambam: Sefer HaMada, Hilchos Avodas Kochavim V Chuloseshem

\$2.61 - ury gie.

onomy, ibid.) "Do not let your eyes pity him." תלמוד לופר "ולא וחוים עינו: עליו". וכוב או אונים מומג אב במו אב נם ולְמִּי שְׁוֹאַמִּר: "לֹא מַעָּמִר עַלְ דָט רְאָךְ.

idly over your brother's blood," [the question arises:] Pethaps you should not stand idly over a mesti's blood? The Torah teaches, [Deurer-Since [Leviticus 19:16] teaches: "Do not stand teaches, "Do not ... listen to him."

him," [the question arises:] Perhaps you should help a mesit? The Torah [Deuleronomy, ibid.] tracted to him." Since [Exodus 23:5] states with regard to an enemy; "You must surely help It is forbidden for the musat to love the mest, as [the previous verse states]: "Do not be at-

t is a mitchash for the musert to kill [the meet, be kill [the meet], see [Deuteconomy 13:10] as the meet hand must be the first against him to must be the first against him based must be the first against him.

nim summoned to court and stoned. Deneficial to us," those who stand fat off have tracts or remains silent, he is not held liable. If he tells him, "This is our obligation and this is reply: "How can we forsake our God in heaven and serve wood and stone?" If [the intest] te-

bring two people and place them in a dath place when the and hear what he is saying without his secing them. He tells the meat: "Repeat what you told me pritells the meat." Repeat what you told me privale! The meat is sufficient to the meat. The meat is sufficient to the meat. How is the trap set for him? The musat should

the only exception. A trap is never set for a parson who violates any of the Torah's other prohibitions. This is

mesit refuses to proselytize before two people, it is a mitzyah to set a trap for him. should lure him into proselytizing before two people, so that the ment can be executed. If the If one proselylizes a single individual, <sup>109</sup> the latter should tell him, "I have friends who would also be interested in this," and thus he From the Hebrew - English Mishneh Totah

111 Chayenu. Chayes Sarah, 5779

parable to their other holidays. and praise to their false detiles is considered to be one of their holidays, since it is com-

5 The day on which the gentiles gather to-gether to crown a king and offer sacrifice

tions with them are torbidden everywhere.

less to say, on Sunday itself, when transac-

transactions with them on Thursday and Pridaying each and every week, and, need-

and Sunday is their festival. Accordingly, in Eretz Yisrael, it is forbidden to conduct

4 The Canaanites in are idol worshipers,

days, or on the three days preceding them, is forbidden.

the festival] are considered as a single day. [Carrying out transactions] on any of these

3 If the gentiles festival lasts several days -

The transbase open servenism the population against the deliging binaries on Stabbus faces, insec that is topisidates in a face independent of the population against the population against the deliverage of the transbase decision to the deliverage of the binaries of the

"Cachistan" Concenties in a consor's alwrestion. The original texts of the diliborit Tored state "Ron

with that individual person. for his son, and the like - it is forbidden [to do business] on that particular day only

age, the day on which he leaves prison, the אַמור אַלָא אוֹתוֹ הַיוֹם וְאותוֹ הַאִישׁ בּלְבָר. the day on which he returns from a sea-voy-אַלְּשָׁי בּוּ מְשִׁינִיי עְבָּת וֹכִּיוּלָא בָּאָנוּ - אִינוּ day on which he shaves his beard or hair, (19) בן מו פוס ואוגא מדונו פאפונום ווים he gives thanks and praise to the star he [worships] - for example, his birthday, the נום שלנים וצה או לנונתו נום אולני ומובע בכולד אנו ומללבסן: בעם בתובב דו an individual gentile as a testival on which אלב הוכב כוכבים שינושי ביוא עד לפצמו in contrast, on a day which is celebrated by

לאקטעים - עם מונם ניצאי נפוג ניצא לאואר להפשיר להן פלף, ומקריבין ומקלפים

ע יום שמתקנוסין בו עובדי בוכבים dáto: ici nicap kátin téz Salatin: בומג עם נאמון אבטן מעוא אמון לכב ועם ממי מללק מלט ומלט: ואו גנו

ולְטִע המֹטִּם בֹאָנֹגוּ נְהַנֹאָנְ נִים עַּמָּהָה נאשון הוא יום אינם, לפיכף אמור לשאת ב אַנומָים - מולָן כולָנִים פֿס נוֹם

צם שְׁלְשִׁי וֹמִים לְמִנְיהַי. אונון נולמים ביום אטר כון, ובקן אטורים פובע: הַּבְּבָּע און אוברגע און הבוני - כב ל עני אונן אַל אינון מוכני כוכבים זמים

מבו מבר מ ואת מוני בני tête ci ài dilla ci die efet. Sin נאם שַּׁמֵּב לְאִינָה - תַּהְנָן בַּפָּנָת נְאָת

does not acknowledge or worship idols.

cut from it until he finds out that the gentile revertinciess, he should not derive any ben-If, however, there is the possibility of ill-feeling stising, he should take it from him.

From the Hebrew - English Mishoeh Torsh

ast Chayer Chaye Such 5778

He is governed by different laws, as explained in the persions chapter.
 Geoverith, a green nearlies were textified in made and so warming in required. (Nex Hilden Lambacher Line)

r ind eddar had edine

ביני זה פסית.

A mesit does not need a warning in

אבת אלב אמן בנו נמוצבים אונוני ácial nun ácu El ián.Ed cour ¿átio - et. et al.a let

,925 (9,000kg,1,25 (t,000kg, -

intoh, tit ittoh, nautiku

ואַלהַר, לַלְרוֹלְלָה, בְּמְלֵּבוֹיוֹ לְלָרוֹלְיִה בְּתְּלְבִּיוֹ בְּתְּלְבִּיוֹ בְּתְּלְבִּיוֹ בְּתְּלְבִּיוֹ

laitu, 14k ititu,: "Adar, "Aqt

כוכדים בְּנִיאָר, בִּירָ, אִוֹנִית, אַבְּוֹי באכוני פֿגוני אַנוֹנ אוטי אַכוני

בולבים, אלף ואחבר, יולף וושבר

ליברו האומר להברו 'אאבר

θάσια μέσια έλ έξρα τέια έλ

וֹאָם עַצְׁיִה אָעָרָת בְּבָ עַּאָת - נְּמָצִׁיִּ

מככנם, - פני ונו לכיא אַפּוֹנִים:

ל. בפנות לעל פוא גלנו בכוננו

בוכבום מכנופו, או מאמו אמו

נאָטָג פֿאַנְמָג ,אָמָנִני לָ, אַדְנָגִני

ביוידים ואינם קאנשי עיר הודחת,

dutus codiçus tetiana et. et

the he delie in that the -

עוב וני מניים ואינו נאות נאות מסיים

ער שְּוֹהָישׁ הְּמָדִיהִים שְּׁנְיִם בְּמָּדִים שְׁנִים שְׁנִים שְׁנִים שְׁנִים שְׁנִים שְׁנִים שְׁנִים שְׁנִים שִׁנְים שִׁנִים שְׁנִים שִׁנְים שִׁנְים שִׁנְים שִׁנְים שִׁנְים שִׁנְים שִׁנִים שִׁנְים שִּׁנְים שִּים שְׁנְים שִׁנְּים שִׁנְּים שִּׁנְים שִּיבְּים שִּׁנְים שִּׁנְים שִּיבְּים שִּׁנְים שִּיבְּים שִּיבְּים שִּיבְּים שִּיבְּים שִּיבְּים שְׁנְים שְׁנְּים שִּׁנְים שְׁנְים שְׁנְים שְׁנְים שְׁנְים שִּיבְּים שִּיבְּים שִּיבְּים שִּיבְּים שְׁנְיבְּים שִּיבְּים שִּיבְּים שִּיבְּים שִּיבְּים שִּיבְּים שִּיבְּים שִּיבְּים שִּיבְּים שִּיבְּים שְׁנְיבְּים שְׁיבְּים שִּיבְּים שְׁנְיבְּים שְׁיבְּיבְּים שְׁיבְּים שְׁיבְּים שְׁנְיבְּים שְׁיבְּים שְׁיבְּים שְּיבְּים שְׁיבְּים שְׁיבְּים שְׁיבְּים שְׁיבְּים שְּיבְּים שְׁיבְּים שְּיבְּים שְׁיבְּים שְׁיבְּים שְׁיבְּים שְׁיבְּיבְּים שְׁיבְּים שְׁיבְּיבְּים שְׁבְּיבְּים שְׁיבְּיבְּים שְׁיבְּיבְּים שְׁבְּיבְּים שְׁיבְּיבְּים שְׁיבְּיבְּים שְׁבְּיבְּיבְּים שְׁיבְּיבְּים שְּבְּיבְּים שְּבְּיבְּיבְּים שְׁבְּיבְּיבְּים שְׁבְּיבְּיבְּים בְּיבְ

ללמון ועוב - פנג וני למצוק:

summon him to court and testify against him, re-lating what he told them, and the mesit is stoned. When a person proselytizes two individuals, they may serve as witnesses against him. They should

down. [Follow me.] I will go and bow down..." or "Let us go and bow down." tion. [Follow me.] I will go and offer a libation."

or "Let us go and offer a libation," or "I will bow I will go and bring a burnt offering..." or "Let us go and bring a burnt offering." I will offer a liba-What is implied? He is considered a west if he fells a colleague." I will worthip a false deity, [Follow me, I will go and worthip." Or fact us go and which which that deity is served." I will go and who weel. I will go and daughter. To "Let us go and shugh." I will go and daughter." Or "Let us go and shugh. I will worth worthing the worth worth

proselytizes in plural terms or in singular.

A mesil should be stoned to death whether he

If a person says: "A false delity told me: "Serve me;" or "The Holy One, blessed be He, told ance "Serve me" district Service a prophet who leads others sarray. If the majority of the city's instabilisms array if the majority of the city's instabilisms array if the majority of the city's instabilisms are sawyed by his words, he should be stoned to despit.

two people must proselytize them. of an minn ny. [For the latter laws to be applied,] If the person who leads the majority of a city status is a prophet, he is executed by stoning, and the people who were led astray are judged, as budividuals, and are not considered to be inhabitants of an executive the status is a supplied to the budies have to be amplied to a few the status and are not considered to be inhabitation.

 $\Sigma$  A person who proselytizes the majority of the inhabitants of a city is called a madinchini rather

ב בַּמָסְעָּר אָע בַבַ אִנְאָהְ בַּאָרָה. 911

Chapter five

Friday, November 3 אינה שישי, ייד חשון – Friday, November 3

I The essence of the commandment [forbidding) the worship of false gods is not to serve any of the creations, not an angel, a sphere, or a star, none of the four fundamental elements, nor any entity created from them.

Even if the person worshiping knows that 'n is the [true] God and serves the creation in the manner in which Enosh and the people of his generation worshiped [the stars] originally, he is considered to be an idol worshiper.

The Torah warns us about this, saying [Deuteronomy 4:19]: "Lest you lift your eyes heavenward and see the sun, the moon, and the stars... [and bow down and worship them], the entities which God apportioned to all the nations." This implies that you might inquire with "the eye of the heart" and it might appear to you that these entities control the world, having been apportioned by God to all the nations to be alive, to exist, and not to cease existence, as is the pattern of [the other creations with] the world. Therefore, you might say that it is worthy to bow down to them and worship them. For this reason, [Deuteronomy 11:16] commands: "Be very careful that your heart not be tempted [to go astray and worship other gods]." This implies that the thoughts of your heart should not lead you astray to worship these and make them an intermediary between

2 The worshipers of false gods have composed many texts concerning their service, [describing] what is the essence of their service, what practices are involved, and what are its statutes. The Holy One, blessed be He, has commanded us not to read those books at all, nor to think about them or any matters involved with them

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א עקר הצווי בעבורת כוכבים שָׁלֹא לְעַבּד אָחָד מִכָּל הַבְּרוּאִים: לֹא מלאך ולא גלגל ולא כוכב ולא אחד טאַרבְעָה הַיָּסוֹרות וְלֹא אָתְּד מִכְּל הַנְּבָרָאִים מָהָם.

ואף על פי שהעובר יורע שה' הוא הָאַלֹהִים וְהִּגֹּא עוֹכֶד הַנְבָּרָא הָּוָה עֵּל דְרָךְ שָׁעָבָד אָנוֹשׁ וְאַנְשִׁי דּוֹרוּ תְּחָלְה - הַרִי וָה עוֹבֶר בּוֹכְבֵים.

וענמ זה הוא שַהַוְהִירָה תּוֹרָה עַלִּיו ואטרה: "ופן תשא עיניה השמומה וָרָאִיתָ אָת הַשְּׁמְשׁ וְגוֹ' אֲשֶׁר הָלֹק יִי אַלהִיךָּ אֹתָם לְכָל הָעַטִים" - כָּלוֹטָר שָׁמָא תָשׁוּט בָּעִין לְבָּרָ וְתַרְאָה שָאַלוּ הן המנהיגים את העולם והם שחלק ה' אוֹתִם לְכָל הַעוֹלֶם לְהִיוֹת הַיִּים והוים ואינם נפסדים כפורגו של עולם, ותאמר שראוי לתשתחוות להם ולעבדן, ובענין הוה צוה ואמר: "השַׁמָרוּ לָכָם פָּן יִפְתָּה לְכְבְּכָם" -בְּלוֹמָר שָׁלֹא תִטְעוֹ בְתְּרְהוֹר הַלָּב לַצבר אַלו לְהָיוֹת סְרָסור בּינִיכָם ובִין

ב ספרים רכים חברו עובדי כוכבים קעבודתה: הַיאָך עקר עבודתה ומָה מָעִשִּׁיהָ ומשְׁפָּטִיהָ. צוְנוּ הַאָּרוֹש ברוד, הוא שלא לקרות באותן הַסְפָּרִים כְּלָל וְלֹא נְהַרְהַר בָּה וְלֹא בְּדָבָר מִדְבָרִיהָ.

From the Hebrew - English Mishneh Torah

It is even forbidden to look at the image of an idol, as [Leviticus 19:4]-states: "Do not turn to

In this regard, [Deuteronomy 12:30] states: "[Be careful]. lest you seek to find out about their gods, saying. 'How did they serve them.' This prohibits inquiring about the nature of their service even if you, yourself, do not serve them. This matter will ultimately cause you to turn to [the false god] and worship it as they do, as [the above verse continues]: "so that I will do the same."

3 All these prohibitions have one common thrust: that one should not pay attention to idol worship. Whoever performs a deed that reflects his concern with [idol worship] receives lashes [as punishment]

The worship of false gods is not the only subject to which we are forbidden to pay attention; rath-er, we are warned not to consider any thought which will cause us to uproot one of the funda-mentals of the Torah. We should not turn our minds to these matters, think about them, or be drawn after the thoughts of our hearts.

In general, people have limited powers of understanding, and not all minds are capable of ap-preciating the truth in its fullness. [Accordingly,] were a person to follow the thoughts of his heart, it is possible that he would destroy the world because of his limited understanding.

What is implied? There are times when a person will stray after star worship, and times when he will wonder about God's oneness: Perhaps He is one, perhaps He is not? [He might also wonder-] What exists above the heavenly realms? What exists below them? What was before time? What will be after time? Similarly, [one might wonder about) prophecy: Perhaps it is true, perhaps it is

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ואפלו להסתכל בדמות הצורה אסור. שנאסר: "אל תפנו אל האלילים".

וּבְענִין הָוָה נָאַמָר: "וֹפָן הְדְרשׁ לאלהיהם לאמר איכה יעבדור? שלא תִשְאַל עַל דְּרָךְ עָבוֹרְתָה הַיאַךְ הִיא אָף על פי שָאַין אַתָה עוֹבְדָה שְׁדָבְר זה גורם להפנות אחריה ולעשות כמו שָהַן עושין, שְוַאַנִיר: "וְאָעֲשְׁה

ב וכל הלאוין האלו בענין אתר הן, והוא שלא יפנה אחר עכודת כוֹכְבִים; וְכָל הָנִפְנָה אַחֲרִיהָ בְּדְרְהְ שהוא עושה כו מעשה - הרי זה לוקה.

וְלֹא עָבּוֹדָת כּוֹכְבִים בּלְבָּד הוא שָּאָסוּר לְהַפְּנוֹת אָחָרִיהָ בְּטְחָשְׁבָה. אלא כל מחשבה שבורמת לו לאדם לעקר עקר מעקרי התורה - טְוְהָרִים אָט שָׁלֹא לְהַעָלותָה עַל לְבָנו. וְלֹא נסים דְּעָתַנוּ לְכָרְ וְנְחָשׁב וְנְמַשְׁרְ אַתַּר הרהורי הלב.

מפְנִי שְׁדְעַתוֹ שָׁל אָנְט קַצְּרָה וְלֹא כָל תַּעוֹת יָכוֹלְין לָהִשִּׁיג הַאָּמָת על בְּרָיָה; וְאָם יִמְשֶׁךְ כָּל אָדְם אָחָר מַחִשְׁבּוֹת לָבּוֹ, נִטְצָּא מַחָרִיב אָת העולם לפי קצר דעתו.

כִיבָד? פְעָמִים יַתור אָחָר. עַכּוּדָת כוכבים, ופעסים יחשב ביחיד הַבּוֹרָא: שְׁנָא הוא, שְׁנָא אִינו: מָה לְמַעְלָה, ומָה לְמְטַהז מָה לְפָנִים, ומה לאחור? ופעמים בובואה: שמא היא אָמָת, שְׁמָא היא אִינָה.

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And [one may also wonder] about the Torah: Perhaps it emanates from God, perhaps it does not? Since he may not know the guidelines with which to evaluate [ideas that will lead him] to the truth in its fullness, he may come to heresy, 195]

The Toreh has warned about this matter, saying [Numbers 15:39]: "Do not stray after your hearts and eyes, which have led you to immorality" i.e., each one of you should not follow his limited powers of understanding and think that he has comprehended the truth. Our Sages [interpreted this warning]: "After your hearts," this refers to heresy; "after your eyes," this refers to immorality.

This prohibition - though [severe,] causing a person to be prevented [from attaining a portion] in the world to come - is not punishable by lashes [94]

4 The commandment [forbidding] the worship of false gods is equivalent to all the mitzvot, as [implied by Numbers 15:22]: "Lest you err and not perform all the mitzvot..." The oral traditeaches that the verse refers to the worship of false gods. Thus, we learn that anyone who ac-knowledges a false god denies the entire Torah in its totality, all the works of the prophets, and ev-erything that has been commanded to the prophets from Adam. [the first man.] until eternity, as [Numbers 15:23] continues: " ... from the day God issued His commandments and afterwards, for your future generations."

יפעמים בתורה: שפא היא פן השסים, שמא אינה. ואינו יודע המדות שודין כהן עד שידע האטת על בְרָיָה, וְנְמְצָא יוֹצָא לִידֵי מִינות.

ועל ענין וה הוחירה התורה ונאפר בָה: "וַלֹא תַתורו אָחַרִי לְבַבְּכְם וּאָחַרִי עִינִיכָם אַשְׁר אָתָם וֹנִים" -כלוטר, לא יששף כל אחד טכם אתר דעתו הקצרה רובסה שפחשבתו מְשָׁנָת הָאַמָת. כָךְ אָמְרוּ חַכְמִים: "אַחַרִי לְּכָּכְכָם" - זוֹ מִינות; "וְאָחָרִי עִינִיכִם" - זוֹ וְנוּת.

(לַאוֹ זָה, אַף עָל פִי שְהוּא בּוֹרַם לָאָדָם לְטַרְדוֹ מָן הָעוֹלָם הָבָּא - אֵין בו מלקות.

ד מצות עבודת כוכבים כנגד המצולת כלן היא, שנאמר: "וכי תשנו ולא תעשו את כל המצות וְגוֹ". ומפי הַשְׁמוּעָה לְמִרוּ, שָבְעַבּוֹדָת כּוֹכָבִים הַכָּתוֹב מְדָבר. הָא לְמָדְתָ: שָׁכָל הַמּוֹדְה בַּעֲבּוֹדְת כוכבים - כופר ככל התורה כלה וֹבְכֶל הַנְבִיאִים וֹבְכל מָח שְׁנִצְטָוּוּ הַנְבִיאִים מָאָרָם וְעֵד סוֹף הְעוֹלְם שְׁנָאָמָר: "מן הִיוֹם אָשֶׁר צְּוָה יִי וַהָּלְאָה לְדוֹתִיכָם".

- The Ramb dim's statements should be interpreted, not as a confriction of onch shinking processes, but rather a call to strainface our flowaghts according to the guidalinest provided for us by the Took. In this content, it is worthy to effect to Moldon's Timed-Helbon's 4.8.1 is mutation that it is not proper for a person to strall in the Parked (souly Torold) to Moldon's Timed-Helbon's 4.8.1 is mutation that it is not proper for a person to strall in the Parked (souly Torold) empire accretis unless the host fided that bely with bread and meat. There do not meet "feet to the knowledge of what is permitted and what it finded data, and strall as the proper in the person of the state of the strain of the strain
- derive from such study. 95 Because it does not involve a deed.
- 97. The passage implies that it is speaking about a single sin; neverthelets, the verse specifically mentions all the

141 | Chayerur Vayoka, 5771

From the Hebrew - English Midneh Torah

[Conversely,] anyone who denies the worship of false gods acknowledges the entire Torah in its totality, all the works of the prophets, and every-thing that has been commanded to the prophets from Adam, [the first man,] until eternity. [This acknowledgement] is fundamental to all of the

5 A Jew who serves false gods is considered like a gentile in all regards and is not comparable to a Jew who violated another transgression punish-able by being stoned to death. An apostate who worships false gods is considered to be an apostate with regard to the entire Torah.[98]

Similarly, Jewish minnim<sup>[99]</sup> are not considered to be Jews with regard to any matter. Their repen-tance should never be accepted, as [implied by Proverbs 2:19]: "None that go to her repent, nor will they regain the paths of life."

The minnim are those who stray after the thoughts of their hearts, concerning themselves with the foolish matters mentioned above, until they ultimately transgress against the body of Torah [law] arrogantly, with scorn, with the intent of provoking God's anger, and yet say that there is no sin

וכַל הַכוֹפֶר בַעָבוֹדֶת כוֹכְבִים - פוֹדְה בְּכָל הָתוֹרָה כָּלָה וּבְכָל הָנְבִיאִים וככל מה שנצטוו הנביאים מארם ועד סוף העולם. והוא עקר כל הסצוות כלן.

ה ישָרָאַל שְׁעַבָּר עַבּוֹדָת כּוֹכְבִים, הָרִי הוּא כִּעוֹבָר כוֹכְבִים לְכָל דְבָּרִיוּ, ואינו כִישָּרְאַל שְעוֹבֵר עָבַרָה שְׁיִשׁ בָה סְקִילָה. מומָר לְעַבוּדְת כּוֹכְבִים, הרי הוא טומר לכל התוךה כלה.

וכו המינים כישראל אינו כישראל לְדָכֶר מָן הַדְּבָרִים: וְאֵין מְקַבְּלִים אותם בתשובה לעולם, שְּנָאַטֶר: "כָל בָּאָיהַ לֹא יְשׁוֹבוּן וְלֹא יַשְּׁינּוּ אַרְחוֹת חַיִּים".

וָהָמִינִים, הָם הַתַּרִים אַתַּר מַחִשְׁכּוֹת לכם בסכלות רברים שאטרנו. עד שְׁנִמְצָאּ עוֹכָרִים עַל נופי תוֹרָה לְהַכְעִים בְשָׁאם בְּנָפָשׁ בְּיָר רְמְה ןאומרים שאין כוח עון.

- Note the Rambamh statements in Mikinia Tarbarnia 3.9. There are two categories of aportates an apostate with regard to a single mittersh, and an apostate with regard to the enter Turth, An apostate with regard to a single mittersh as an among which has made a practical or will fill of the miner. In the provided of the miner, but no more of which you manning a particular sit to the point where I he is accustomed to committing it and his device are public knowledge. [This applies] even though life and is one of the miner. Dult applies [maily is the Lomman's the single with which the issues of suggested for the miner. Dult applies [maily is the Lomman's the single with which the late of suggested for the ment appear to the list, there are no differences between these two categories. However, certain distinctions do exist. For example, an apostate with regard to the entire Torols in presented from bringing gratifiers to the Turnigle Libowers, the sponsate who the sponsate when the provided in the proposal provided in the proposal provided in the sponsate with regard to a specific mittrach. 3.4. Seminary in Mikhoid Mochands Torols to the form the parties with regard to a specific mittrach. The problemed tract of the Mikhoid Torols tout the word aprisons there, rather than may, and continues to do to throughout a form who does not believe in 6th Nathonia Torols use mits. I person who does not believe in 6th Nathonia Torols use mits.

  The Arwice explains that the term mis was derived as follower. The early Collabora selection of the substitutive measure of the term mis was derived as follower. The early Collabora selection in the substitutive measure of the term mis was derived as follower.

The Arvice region that the term min was derived as follows: The early Childhan sederred to themselves as primary: "the faithful." As a genture of derition, the Sagar thorizond that expectation to zero, literally meaning "sorts" Le, all serve of deviant believers. Later, they expanded the use of the term to apply to others who dray fundamental principles of faith.

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ECKIN, WELL KIN CHIO. lekquir lain lei gann éllici - עוב עו בתימוק שנשבה בינים oblato telgi sido az tado miller mite beide leger ed אָלְבְּ בְּנָגְ אָנְעָוֹן מַסְנְאָנִם וְבָּנָגְ בְּנָגָנִים

מְעוּנִים. מנא לאַנוס' מַּנְוּרִי נְרְלְוּהִי מַּלְ הוא לאַנוס' מַנְּרִי נְרְלְוּהִי מַלְ נאף על פי ששקע אחר כך שהוא

who was compelled [against observance], for he was raised according to their mistalen [path].

Even if later, he hears that he is Jewish and sees

compelled not to.

[to follow] the path of mitzvor, for it is as if he was raised by them. [6] [Such a child] may not be eager Karaities on trained according to their concep-tion. They are considered as children captured and led them satist and they were born among these rant people and their grandchildren whose parents

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positional misozoM va bactidus

BETHING HATH SHIRE CHAIN OF THE WORL.

10. The words, withkness instroyol, mean "x way official to a mirrool." Wogsing each of the thickness instruction of the Tombourge of the Comparing the Compari

straight path and carry out his war.

נתוחני מצעמעני מנונים מפני כרמו של וה או מפני הרה של וה, אלא הולך בשוה הריים מפני כרמו של וה או מפני בְּמָי מָהְ שְׁהַוּא צָּרְיךְ. אֵעוֹ מְעָקָם בנון ובנו במלף או לה שעור, אלא

K tatt train to the ind dand

לע אלא תק פר ביע וון מק מלתים מלחקות הרשות. צינו מוציא העם לכנ מנו לכופני בימם למאנו. אבנ בה רשות בית דין, מלא יוצא מעצמו

ב מלטמט מגועי אות גנוב למל בצולתו ושקומו.

לְטְרְחִינֵ בְּבֵיל יִשְׁרָאֵל וּלְהַּרְבּוֹת שְּנְלְחָם עַם שָׁאָר הָעַיִט בְּרֵי בְּמִלְחָשֶׁת הָרְשִׁים בְּיִר יִשְׁרָאֵל וּלְהַרְבּוֹת בְּמַלְחָשֶׁת הָרְשִׁים מגר שבא גליהם. ואחר קף נלחם ומלטמע אמלט והונע והנאג מגלענ זו מלְעַמִינו שְּבָעָנוֹ אַ מִּלְעָמִינוּ אַ מַלְּחָמָת מִצְּוֹם. וֹאַנְ זוֹ הִיאַ מִלְחָמָת भ भरी धेलेदी रदेवेल धेवदेष भदेश

áld u

SULA"

one judges [approves]. one indeed faptions on one indeed in seventy— fire ideal in the second of the waged and the contract of seventy— milebrane may not lead the nation out to waged a milebrane in may not lead the nation out to seventy— track in may not lead the waged and seventy— track in may not lead to seventy— the land waged in the man and make in the man and make in the ma

vineyard or field, Rather, he may proceed on a

it may be [as wide] as necessary. He need not make his road crooked because of an individual's

limit to the road the king [may make]. Rather,

rounding fields or vineyards] to make a roading and no one can take issue with him. There is no

3 [The king] may burst through [the fences sur-

2 There is no need to seek the permission of the court to wage a milehemet mitzvah. Raiher,

war fought with other nations in order to expand the borders of Israel or magnify its greatness and as milchemet mitzwah? The war against the very an milchemet in two off the war being beigned, obtained and la war! Yought to resist is real from an enemy which attacks them. In Afterward from a enemy witch attacks them. Wards, we must say wards a milchemet hards and an analysing to a milchemet hards. A lang should not wage [any other wars] be-fore a milchemet mitzvah.<sup>(10)</sup> What is considered

tusts and those who erred in following them.

to his perception of things. He follows after his frivolous thoughts and his caprictous beart and denies the Oral Law first, as fell Tsadok and Beiters and the constant and the caprical and the

3 To whom does the above apply? To a person who dented the Oral Law consciously, according the follows after his

vah and removes an obstacle [from people at

All of these are not considered as members of the Jewish people. There is no need for witnesses, a warning, or judges flor them to be executed]. Inserted, whoever falls (hem performs a great infrared) and removes an obstacle from people at

Since it has become known that such a person denies the Oral Law, he may be pushed the format and may not be helped out. He is like all the rest of the needes who say that the Torah is not Diwarn the helped out. The hereits who say that the country for the needes, who income long the their fellow.

person,<sup>(1)</sup>

Chapter five

87 | Chayonu Ki Seitzei, 5777

To artimit c''n neith 20 years of nodinordes gebeent

From the Hebrew - English Mishneh Torah

כֹּבְּנוֹל ובְנְשִׁים וֹכִוֹ בִּנְ עִמְוֹתִּים וכפר בתורה שבעל פה התלה

בּאָטוּ הַקְּלָה, וְאַתַּר שְּׁרְיִרְנִה לְבּוֹ, ולבברים שניאו לו, והלף אחר שנפר בתירה שבעל פה במחשבתו,

ב בפנו בבנים אמורים: באיש

κάν αξίν έιξε ίδοι. Εσέπις

בונים, אלא כל החורג אחר מהן

אנוכנו כא מנום וכא פעונאט וכא

חבל אנו אולם בכלל נשר אל, ואינו

מו פאמום ובמוסגים ובמופנים.

באמולונוסט ובאומנט און עונים נקא מתלון: ופני ביוא כהאנ

tulu átág áu - allild ב מאטג אָלעשׁבסט אַנעא כופֿנ

ימונינון בנו, בנן אָנִם.

Rambarri: Salar Shoftim, Hilchos I-Ielachim U'Mildramosoihem

Any the Hambam continues to explain in the following halotable, a hiereit should be taken Any pernon may. An halotable continues to experience the continues to the continues and the continues of the control of the co

Chapter live

been obliterated.

Yebsoul imedinasi

an I dioz 'z Jagwaidac - Az Isabaw

שונני כמן הבנדו נמנו כל עכמו

אנש בינון צובצעי ונו ומונע בנות

עוא עובם אטר מהכמי ושראל

ולְמִׁחְבָּם בֹּנְבְנֵי, חָבְנִם' אַנְ חְזְּטִוֹנִנ

double Lan double townthe

בנ אנו אאמנתי באנענים בנובי

dain binte.

אַכוֹתִיהָם שָׁטָעוּ.

politisticus mienzoM vd benzildus

Document 1

99 | Chayenu Haistinu - Rosh Hashand, 5770

dwell in this entire territory.

Λ It is permitted to dwell [anywhere] in the entire world with the exception of the land of the late a square of] do parachiet by 400 parach from the Mediterranean Sea proceeding westward, bordering on the land of Kushtui and the desert. [16] It is forbidden to dwell in this entire territory.

which was conquered by Joshua in every regard. This only applies if they were conquered after Misnat as described in the Province.

considered as conquered by the people at large. Thus, they have the same status as Eretz Yisrael

6 All the lands which Israel conquers [in wars led by] a long [and approved] by the court are

addies. "Remember what Amaleckid to you." The addition teachers." Remember. - with your mouths; "Do not forget our harted and ennity for them.

It is also a positive commandment to constantly remomber their evil deeds and their ambush [of lsrae] to arouse our haired of them, as [thid.17] entere. To member their Arable Lib.

es in the membrand of the state of the state of the company of Amalete as [Deuteronmy of Shames as [Elect of Shames continuous of the membrand of the membrand of the membrand of the state of the state

a soul to live." The memory of them has already

A: It is a positive commandment of minimistic and the seven nations (who dwelled in Evetz Visratel) and the seven nations (NI) atmest and seven in the seven in the seven nation of the seven that the seven seven the seven and does not little and the seven seven the seven seven to seven the seven seven

O The Sahara, its essiern bonder is the lake of Alexandria (Safer Habitusvok negative cummandmant 46).

In Septe Rabitation (shoth, the Rambam explains that these nations were to be deviced because; they were the
sastores of dust-write. Observate has the treat would have a from the the treat that the
in the floods of Judges Dassel because of the infilling this command aboven how well-loaded these server.
 A determine the sastored of distinct (pursuit) approximately a kilometer in medium measure.
 Soderen day Ethiopia, according to most commentation is limitely. Eachel 2010 places both measure
border.

Le., derives concepts using the accepted principles of Biblical exegesis.

Case 3:25-cv-00235-NJR

From the Hebrew - English Mishneh Torah

וכוצר המודר - הכל אטור להתישב אַרְבָע מאות פַּרְסְה, בְּנָגְר אָרֶץ כִּוּשׁ המעור, עובע מאות פוסה על מאנו מגנום מו עום שנון ותר ז וצונות קמוכן בבק בתולםי עול

לנות כֹּגְ אָנֹגְן נַמְּנִאַרָ נַאַתּהנִנִי נעושת לכל דבר. והוא שכבשו צמר

בנים ועני ביא באנא ישנאל שבנת

במבן אב פו בתו בנו - עוב ונו ככות

נ כֹל עאובוע הבולהו והואל

בּלְב' האמור לְשְׁכְּהַ אַיְבָּתוּ וְשִּׁנְאַנוּי.

בְּפָה, "לֹא תֹשְׁכָח" (דברים כה,יט) -

ח): מפר השמועה למדו, "וכור" -

לְּעוֹרָר אַיְבְּחוֹ, שְׁנָאֲמָר "וְכוֹר אַת אַשְׁר נְּשְׁה לְּךְ צְּמְלְקּ" (דברים כה,

זמור מצְשָׁיוּ הָרַעים וַאַרִיבָּתוּ, כְּרִי

דברים כה, יט). ומִצְנַת עַשְה לְּוֹכֹר

אַלאָמָר "תְּמָחָה אָת וַכָּר עַּמָלָק"

ב וכן מבונו המני לאבר ונת המלמי

רברים כ, טו). וכְבָר צָבֶר וְכָרָם.

וְלְאֵמֵר בְּאָ עֲתְהֵי רְתְּכָּרְ נְלָאְ תַּאָשְׁר, בְּלֵבְ נְאָהָתְר. בְּלֵן נְלָאְ הַבְּרֵר - תְּכָּרְ כְּלָאְ תַּאָשְׁר,

יברים כ, יו). וְכָל שָבָא לְיָרוֹ אָחָר

ממול מוצמו "בחום מחוימם" מגוע אמני לפטנים מכאני

tuilu.

The Karaltes represented a sect of devant Jews who followed the approach of Tsadok and Beitue, rejecting the description of the Configuration of the Config

יונני שניה עליו ביינה. views, but instead issued a ruling to act in a differ-ועונע לאמוני שלא בחוואתו -עור לְנְבְּנְינִים אָלָא עַלְלַ אַלְינִים מן פועדן עם בית דין פגדול, ולא נמְנֹאַנְי מִבּאַע גְּנְ מִטְּבְצֹע בְּנָתְ

who would be some a source in any least of the source of branch source of branch source of the sourc by contrast, is one of the sages of Israel who has received the tradition (from previous sages) and

The 'rebellious close" mondoned in the Torah, Therefore it is appropriate to motivate them to re-pent and draw them to the power of the Torah with

This applies to those whom we mentioned who follow the erroneous Karaite path of their ancestors.

הבי אנת וצו מהבא בלכל המתנה. הני אנת וצו מהבא האמת הנתוחי M the distant could timbe ditte

lidity of the Oral Law is not the rebellious elder meintioned in the Torah. Instead, he is one of the meintioned in the Monda has the my A A person who does not acknowledge [the va-Chapter three

Surgice of the state of the sta

Jews], ist and the apostates, bi

[Different laws apply to] the children of these er-

Rombam: Sefer Shokim, Hilchos Man

AND BUT AND A MANAGEMENT OF THE PROPERTY OF THE AND ADDRESS OF THE ADDRESS OF THE

ind sall little ild do elde al athau die Lie יווגה לְאָרְץ – אָסוּר, אָלָא אַס כָּוֹ ען יוצא הוא לקחורה. אבל לשכו הו המולני מולנים, ויחור לארץ. ताद्मा रंग्राप रंथार्थ - मर्ग्य रंस्टार मेरा. भा रंग्यम भक्षा. मा रंग्रार्थ אמור לבאור מארץ ישואל

הסידות, שהרי מהלון וכליון שני הסידות, שהרי מהלון וכליון שני - נבא לכל מפום שומבא בו נוני כמני השְׁבַּכּג: וֹאִבְּנֵנִי פֹּנִוּמִנִי מוֹ פַּכִּיִּם מפנוע לווקי וקא ומלא מחוע וכא אבניות והפרות ביקר. אַכָּל אָם הִיוּ בפה דבוים אמורים? כשקייו המעות

יבאני ונטטוכי פַבְּוָנִי בַמְּבְּוָה. לבולי נינור היי, ומפני צרה בדיקה

.વે. દેશ તેર્દાત પ્રેપ પ્રેર્દાત ક્રિય તેવી છે. त्याहर्द्रस्ति प्रदे प्रदृष्तिः द्वा तम भावा रव्याहर्द्रस्ति प्रदे प्रदृष्तिः द्वा तम भावा • לנול משלמים היו מנשקה על

עלף בה אובע אמות, ווכה לפני en ton yet" (raurni cz. er). nedt אבל יאמר שבו הליתי העם הישב ישְׁרְאֵל - עַוּוּנוּתִייִ מְחִילִין, שְּנְאָמִר נא אמנו מלמום: כנ מחוכו באנג בעות (עניקים קב, פו).

údiáo útni

When do these conditions apply? When one pos-wesses insancial resources and lood is expensive. However, if food is inexpensive, but a person cannot find financial resources or employment go to any place where he can find relief Though it is permitted to leave [Ereiz Yismen under these circumstances]. It is not place those circumstances! It is not place those circumstances! It is not place they left [Ereiz Yismen under those discumined to leave [Ereiz Yismen under those circumstances]. It is not place those first wood in the general man of the generalision and kilyoni<sup>191</sup> were two of the great and kilyoni<sup>191</sup> were two of the great was made on the great was a second of the great state of first places. The state of first places of first state of first of settling permanently in the Diasporn unless to severe that a familie in [Bretz Visnet] is so severe that a dinar's worth of wheat is sold at two dinartin, list

renurn to firsts Yisruel. Similarly, one may teave from Yisruel to conduct commercial enterprises. However, it is forbidden (to leave with the intent)

aspore at all times except to study Torah; to murry; or to save [one5 property] from the gentiles. [After accomplishing these objectives,] one murrant or manager and the same of the same

O It is forbidden to leave Erets Yisrael for the Di-

10 Great sages would lides the borders of Brots. Visme, kies its atones, and roll in its dust. Similarly, [Samms 102:15] declares: "Behold, your cervants hold her stones dear and cherish her dust."

given their sins." Even one who walks four cubits there will merit the world to come. II The Sages commented: "Whoever dwells in Bark Visnet will have his sins forgiven as [Isaniah 33:24] states: "The inhabitant shall not say 'I am sick' The people who dwell there shall be for any single for their sins." Even one who walke four cubits alven their sins." Even one who walke four cubits

19 The fundand and brother in-law of Buth, 2-1), they were punished by death for abandoning fivire Yunori. 20 Thought they seem of second of they were the only family that left. Though its rest to I have the highest regulator that increase they were the only family that left. Though the rest to I have! 18 When Inflation has reached the point that biake living necessities are being soid at double their normal pries, one can perspaneably leave loving the point that one may keave insupporately under leas severe conditions.

From the Hebrow - English Mishneh Torah

101 Chayrone Habzinu - Rosh Hashanah, 5778

Chapter six

IMBREET SIX.

I War, neither a mitchemet horahut or a midchemet mittevoh, should not be waged against anyone until they are offered the opportunity you approach a city to wage war against it, you supproach a city to wage war against it, you should propose a peaceful settlement." If (the enemy) accepts the offer of the seven mitravot that itself to the fulfillment of the seven mitravot that ware commanded to Noah's descendants, none be subjugated as [ibid.i.1] states: "They should be subjugated as [ibid.i.1] states: "They shall be

Wednesday, Soptombor 20

DOI | FIUS AS-SE tedmelded

מצלנים ייים (נופרא יח, ג).

מכל הארצות, שנאמר "כמעשה ארץ

ئخنت خفد همكهت خكاؤكرنا سند

לשוב לה ותידים. או לשכו בה והיא בנד מינים: וכא נוניגנט נוגני אַנְאַ

או בן ממשה ווראה לי שאם ככש מלך ישרא מחרה יל בי בית כין,

ענא: נאם נשמב לישב ולהשמקע שם.

וְאַלְנְטְנְּיְרְיִא בְּנְלְלְ הָאִסִיר. מְיְאַלְנְטְנְּיְרְיִא בְנְלְלְ הָאסִיר.

הְּוִה עִּיִד" (דברים יוּ, טוּ), "לֹא תֹסִיף עֹּיִד לְרַאֹחָוּה" (דברים נח, טוּו), דלא תֹסִבּּר ביניקור מיני מנח, טוּו), דלא תֹסִבּר לשוב למצרים - "לא תספון לשוב בירף בשלושה מקשות הוהירה שלה

Rambens: Seler Stratstra, Hildrer Melechin UMschamosahor

ו, יו). ואינו דומה קולטתו מחיים שנאַבִּר "וְבְּמָר אַרְטָּר אַרְטָּר עָמוֹ" (דברים לב, פג). ובְּמָרְעָּתוּת הוא אוֹמַר מַלְ אַרְטָּתְּ טְּטָאָת הְּמִּתִּת (עפונס" (עפונס") נימלום מענא ען מוכט כפוני ובק בפרוב בצי לנתפו בני ולאבו

אלנת נווסף פעריק. אַנו מְנֵינְיוֹן לְשָּׁם. צֵּא יִלְמָּדִי מִינִּאִלִּי מי כו גִּיוֹלִי הַנְּהָכִים הִיז מוליכִין אָנו מְנֵינִין לְשָּׁם. צֵּא יִלְמָדִי מִינִּאַלִּבּ

ייבאי ושְׁבְּה הַבְּאַת הַבְּאַר שְּבָּלְּ לְּשָׁר אָרְצְיה שְּנָבְלְ לְשָׁר אָרְצְיה שְנָבְלְ לְשָׁר אָרְצְיה שְנָבְלְ

ישונאל לא יבאו" (יחוקאל יג, ט).

וכפובעות הוא אומר "ואל אומת

אַלְהִים אַתְּדִּים" (שמראל א כו, יט).

מניכעסט בלטלע ני, לאמג לף אבו

ilu, ather 'er staat fulk funka fielt, ener user geler funka fielt, ener user geler fin ather ener fielt, inde-

אַפַּבְּי בַּאָנְגַ אָנְבָּי מוְבָּוֹגַ מוְבָּנָגַים

ים למולם ירור ארם בארץ ישראל,

as if the place in which he is [buried] is an aliar

To The Stage of the Manual of the Stage, leven here seed, which the Egypt level in Egypt level in the Egyptism is also the Stage of the William of of the Will

their behavior is more depraved than the tol [the peoples of] other lands as [can be, interred from Levitleus 18:3]: "[Do not follow] the ways of Bgypt..."

was only given to individuals or to dwell there willed it is under the rule of the gentiles for

8 it: is permitted to return to Egypt for the purpose of trade and commerce and to [pass through] while conquering other nations. The problebiton consists of settling there. (11) Lashing there (11) Lashing there (11) Lashing there (12) Lashing to the violation one; enters, there is no problibition. Should be decide to settle there, there is no deed inthe decide to settle there, there is no deed inthe decide to settle there, there is no deed inthe decide to settle there; there is no deed inthe decide to settle there; there is no deed inthe decide to settle there; there is no deed in would conquer the land of Egypt with the appears to me that if a king of lancel would conquer the land of Egypt with the appearant of the court, it would be permissible to settle there. The problibition against returning settle there. The problibition against returning was only given to individuals or to dwell there.

In three places, the Torah warned against re-turing to Egypt a) "God has told you, you, must never again return on that gold" (Dou-teronomy 17:16); b) "You shall not see it again" (Deuteronomy 28:68); c) "You shall not see to them again forwert" (Exodus 14:13), Alexan-them again forwert (Exodus 14:13), Alexan-

dria is included in this prohibition.

ment of a person who lives in Bretz Yizuce! [and ullimately, is burted there] and one [whose body is] brought there after his death. Nevertheiers, is brought there after his death. Nevertheiers, an example, from our Partiarch, Jacob, [21] and Joseph, the Highteoue, [22] eIFT" rendre (E2-SC vmonoments) eatmemonos 30

entra control (E2-SC vmonoments)

rendre (March 1994)

rendre (Marc

Yisraei even in a city whose population is primar-ily gentile, rather than dwell in the Diaspora, even 12 At all times, 121 a person should dwell in Bretz

in a city whose population is primarily lewish.

[This applies] because whoever leaves [Eretz Yisrosel] for the Dinapona is [considered as] if the worships idob as II Samuel Sei.19] atores "They may
adriven me out today from dwellings in the heritage

They shall not come to the land of lstacl, "iss! 

Just as it is forbidden to leave the [chosen] land for the Dinapore, it is also forbidden to leave Bab-yion for other lands as [feremiah 27:22] states:

them to this place. "They shall be brought to Babylon and there they shall be [until I take heed of them... and restore them to this place.]"

de the lews sweat to take his collin with them from Egypt to Eretz Virnet when they would be re mended loseph to bury him in Erets Munel (Genesis 47:30).

33

(Greeal bodh);

Gerralb ambridge making that living in fiver Yiwei is only alguident when the Temple to seeding. Total Central ambridge making the property of the support 57

rianoT rientiful deligna - worde is erti rman

ופְרַשְׁיוֹ" (מלכים א ט, טו-כב). للخلد اطله المؤنف القد اخد

הנמני הבנ ב. בים אוה. במלגימי

לשלמה... וישלם שלמה למס עבר ער היום הוה. ומגני ישראל לא נהו

ואנו לב אנו במספתנו אמנ בנו ואָת הַמְּלְוֹא וְאָת חוֹמָת יִדִישְּׁלְם...

אַלְמִנִי לְכָּתְנֵי אָנִי בֿיִנִי הַ, וֹאָנִי בִּיִנוּוּ يأند لخد وض كهد فقؤد وفؤك

אנמון נימנו ולאגא דוי פּוֹאמׁנ

क्या देशकार विवाद एक्स्प्रांस स्टेश

למכונה נימלף מנופס וממונם, כמו ננימם מוציבו - בינא מולנו מוכנום

בנוחום משנו ובם: וכא ושמת הב

ולא יוויםו ראש בישראל, אלא יהיו

ענאי מוניו לכוים ושפלים למטה.

שומבלו שניהם. והעברות שיקבלו

בבלו הסס - אין שומעין להם, עד

העברות, או שקבלו העברות וכא שבל שליהן המס ולא קבלו

הואמו בונו לב למם ומכונה

ען הודין מהן נשפה, והדי הו לפס,

שבה מצוע הוגלמנו בנו נו הליהו -בכנים כ, י). אם השְּלִים וְקְּנָלִי יהר מלחטית הרשרה. ואחר מלחטר יקלום עליה וקניאת אליה לשלום" הבקום בים, אם תשליטו רפבלו

منزه مد خطالها در خصراه -

ו אול מומול מלעמני אם אנם

ימנאג למום גלו למונם.

LELIG C' (3)).

الكال

103 | Chepring Heath - Rotal - Largent Large

not make bondsmon out of the children of tened.
They were men of von, his [personal] servants,
his princes, his captains, the officers of his chart-

ofte people that tennibal distributed from the Amottice...

upon the distribution of a tribute of bondbond and a tribution of the distribution of the conservice until this day. It is the condition of the conservice to the condition of the condition of the con-

The tribute they must accept consists of being prepared to support the kings service with their persons; for example, the building of walls, attengenisming the forteeses, building the kings palace, and the like as [1] Kings 9:15-22] relates: "This is the tribute which solomn raised to build the House of God, his solomn palace, it is Mile, the wall of fertuatelem, own palace, and it Mile, the wall of fertuatelem, and all the store-cities which Solomon had... All the store-cities which Solomon had... All the propie that templated from the Amorites...

heads against Israel, but must remain subjugated under their [rule.] They may never be appointed over a lew in any matter whatsoever.

ots, and his horsemen.

Document 1

Once a captive women has been arritatived a ce servant, insimasely with har is furbisheden (strikturism to the captive services a captive and the captive arritates in the prohibition and particle that the captive arrivals are a captive and the country of the captive are a paralle is lable. One of the captive are a foreign a service and the captive are captive and the captive are captive are captive are captive and the captive are captive are captive as a captive are captive are captive as a captive are ca

When we was in tables with a polyathana games directly by when the included as one of the Theirhold in mirror manner. The polyathad is all wine toughted by a some face that the polyathad changes in the changes are a some and all the manner of the polyathad the changes are a some and terponsibility as is undermentably instruction. Were the soliders permitted to engage there are accessibly and responsibility of the changes o

a. wound, or estmerit that will cause it to die wahin rwelve

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wards, he sent a serond (message); "Whoever de-

them: "Whoever destres to flee, should flee." After-

fore entering the [promised] land: At first, he sent

לב ובא מבבוי ובא יובתו מפוכם ול ילהעו לפי ששבע לנים שני אם כן מפור מה העורים: יוי שוינה לעשות פלחקה. ח: וחיר ושלח - מי שריצה שלים, ישלים: וחיר ושלח י לְנִיִּט - כֹּי אָרוְצִּע לְכָּרָטִי dan céto ani.l: Elnoul בקומני לניכוח מקנו ננומה

م دِهِدرت. נאל, וומו ששוב אין פותחץ

ئەدىئىدى ھۆل، ھۆلىدى كۆت سى كۆدۈندى كۆل ئالى دېكى ئىر كۆھۈندى كۆلىشىنى ئالىر

414 (1/00-יה שיקרנו על שהטפום. לולי יואיל ובסעות פשבעו להן - בדין ע גונס מוניו למס אנוים. ים לנגע, (נכנום נ' כ): אֹלָא יית, והרי הוא אומר "לא תכרת

לו" (דברים כב, יו), יכול עמון ), יכול עמון ומואָב בַּוֹז תַּלְמֵּוד לוְמֶּר "לֹא תַּדְרִשׁ שָׁלְמֶּם". לְפִּי וְנְקְרָאְתְּ אָלְיִתְּ לְשָּׁלְנִם" (דברים כ. ). אַמָּנוּ הַבְּמִים: לְפֵּי שְׁנָּאָמָי ינם לשלום. שנאמר "לא תורש הלקם ומנתם" (דברים כג: acul laise - sel aifuil

> would never be offered a pencelul settlement again. sires to accept a peaceful settlement, should make peace." Then, he sent again, "Whoever desires war, abould do battle." If so, why did the inhabitants of theone amploy a mackin Because originally, when he sent (the message) to them as part of all (the cannot not sware of the law of a linky did not accept. They were not sware of the laws of farset and thought that they would never be offered a peaceful settlement spath.

fine Consented by the swotze. The first state of only one and the swotze in the swotze of the swotze Why was the matter difficult for the princes [of Isree] to accept to the point] that they desired to slay [inc Glibennies] by the swordlish were it not for the control of the control of

was given to them under false prefenses, it would have been just to siay them for misleading them,

wore it not for the dishonor to God's name [which

LED NOL MUNICIPAL LABOR MEN

ב נאמנו למצור שלנונים ולכוב

ودرمرميا ننفي وكانكاميه - فهر titue és eggénes, ne és ביקה הני ממונם, זו הקרקעות e ica zażk żednu kóda

The verse from Demicronomy Piegins "When you be verge to a city". Thus, the trees in question are incre growing in the contracts outlief the city.

The verse of the best of the mistrant defines one's interpretation of the including the city for our troops can use the tree for food or we might include the prediction of the best dark of best fit from the first of the copy, the copy of the copy of the city for our troops can use the tree for food or we might include a dealer of the copy of the co

te

(31 TO Care 101 1L.)

אַאַינו דאוי לְטְרְהַ בּו - מָתָר לְקְאַנוּ.

प्रतित क्षेत्र क्षेत्र होते क्षेत्र क्षेत्र विविधित क्षेत्र क्षेत्र क्षेत्र क्षेत्र क्षेत्र

ע און קולצין אילני פאלל שחוץ

לא, ו) - מפי השמעה למדו שבכר

לאחר גלני נו, אנו מחוני, (במנדג למחוי הלאמר "נגלאו הג מגל

לכונט ולכל מו שניגע לנימנם אל

מחקנה ננותנים: ומנים מבום

מקיפין אותה מאַיבע רוחותיה, אֶלְא

ו בשנין על עיר להקשה, צין

אם נישׁלִימו מעּגְמִם הָתַּלְּהַ הָתַּלְּהַ

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ממלחו להם לשלום ולא הבלו. פראה יהישוע יא, ים-כ) - מַכְּלָּל אַת יִּפְׁרָאֵל לְּבָּשָׁן וְחָוַיִּיְמָם לְחָאוֹ אָת לְבָּם לְאָנֵאוֹ הַמַלְחָמָה

לאטו במלטמני כי מאת הי היתה

בנני. נינו. וחבי דלחון אנו פכן

مد عمد بشرشد عد نقلعر

הנא ניהנימוג הואמר בא ניוניני

ומנון אָאָת מֹנָכּנ אַלָא דֹאַנְנ

הוא אומר בעמלק "אמחה אַת הוא אומר בעמלק "אמחה אַת

נם מגני העקים... לא התיה בל

מואטר יקו הוששה לכל הערים...

בשליםו, אין מניהין מהם נשמה,

אלב שלמני מממו נמפול שבא

בינ אני אם אונ ביאמנע

במני גלו,ם אמנו.ם: במלימנו

בבנים בינד) - נה מף של ונרים.

מנאמו שוניםם ונימנ. ונאני ואל עולל אמע ובא צמוי

וכר שפקים" (רבהים כה, ים).

To case for it.

Sentiach, one may cut down a fruit bearing tree fourith and percent and percent freed for the alight case for it.

ם כֹּלְ אִיבְּוֹ בִּוֹם - פֿער בְּפֹּא אוְעוּיִ

fight-non you nwob the of sldissiming at it & down a tree with a destructive intent.

ing to others, or it a high price [could be received for its wood]. The Torah only prohibited entiing NOTE WILL NEW FILL DOUGH אנונים' או מפני פולמו נצונם: בא אַנוּרוֹת, אוֹ מפָר שְּׁמָרְק בשָׁרָה ਵਾਲੇਵਰ ਸ਼ਹਮਾਂ ਸਹ ਪੰਜਾ ਗਿਵ ਸਵਿਧਾ וכל הקוצץ, לוקה ולא במצור בלבר, אלא בכל מקום, כל הקוצץ איל מאכל ווך השתחה - לוקה, אבל משתית את עבת" (דברים כ, יט): נמום בנו אולמני אלאמנ בא देखां तथा व्यक्तित वर्षण अवार

And the Constants one been given the opportunity to choose peace. Dieto would be no need for God to strengthen their beauts to engage in beink. They woold not have had an electrosity.

which will be deed not about a stege, but it is a stege, but in all stuations. Anyone, who cuts down a truit in all stuations. Anyone, who cuts down a fruit tree with a destructive intent should be lashed. [14] Moverthetes, a [futt tree] may be cut down! If it is a state of the destructive intent of the cut down it is the price of the destructive intent of the cut down it is the price of the cut down it is the cut down teronomy 20:19] states: "Do not destroy its trees."
Anyone who cuts down [such a tree] should be cityin nor prevent an irrigation ditch from [bring-ing water to] them so that they dry up, as [Deu-8. We should not cut down fruit trees outside a

tion. He commanded them to seray the siege as described. oquer it, it should not be surrounded on all four sides, only on three. A place should be left flow the should not be surrounded on the wholes only on three. A place should be left flow the interpretability to the wholes on the written flower, to establish the it is written to the commanded Moses. According to tradit on the commanded them to steep the should be surrounded them to steep the should be surrounded them to steep the steep seem a surrounded them to steep the steep seems of the steep seems of

7 When a siege is placed around a city to con-

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mak sécept ipen older seiflement, it they sue for peace themselves, we know though we should not offer them a peaceful

we can infer that a peaceful settlement was offered. but they did not accept it that

וֹאָנְ מִגְ פַּ, מִאָּנִן מְנִאַנְם בֹּמָנִמְם" Ramban, Salar Shofrim, Fillchos Meluchim U'Milchamosch

telumine autr

נולני כון אפור איש: פאון

ברים כא, יא). בין בְתנילָה. בין

באים בשלום אלים ובני שאר" in that their affar

अर्थ अप्रता दिस तथा देखाँच

ות יפת תאר..." (דברים כא, ). ואפור לבצל אותה ביאה

n diker "liku tatiu b 41 - अर्देश संदेशका देखाः

וכן בועל אשה בניותה אם ופו יצרו. אבל לא יבעל אותה

י השטועה לעדי "וברים נ. יא) אים כל טוב" (דברים נ. יא)

ation let more il tob

אלג אלא מאלכנונו אנו

א בו אם נתב ונא מאא

ונו ומנמננו ולמג מונר

تر مَثِا - مُثِد ذِنَا ذِيْجِر

בני בוכבים, ויכבשו אותם

טקול. אלאי כֹּאוֹפֿוֹמוּ בֹּנִכוּג

य प

ila. Dilla leutu til.

יוי עד שישאָנה.

Chapter eight

125 | Chayene Haiston - Routs Hautsalah, 5778

is married, for the gentiles, marringes are not recog-nized.[63]

Scintions with] a yest town are only permitted withing a rest of the verse] states "If you while she is in capityly as [the verse] states is permitted among the prisoners" witght no root, even if the work of the working is marriade are not recognic marriade are not recognic.

him] to engage in sexual relations with her a second time until he marries her.

as [Deuteronomy 23:11] states "If you see a beautiful woman among the prisoners... [You shall bring her into the midst of your home...]" it is folyolden [for the midst of your forms...]" it is folyolden [for the midst of your forms...] it is former to present the principle of the midst of your forms...]

not engage in sexual relations with her and then, go on his way. [6] Rather, he must bring her into his home

tions with a woman while she is still a gentile if his natural inclination overcomes him. However, he may

2 Similarly, [a soldier] may engage in sexual rela-

hope, were districted for the state of the s

idolaters, conquering them and talding them captive. Idolaters, conquering them an meat from enimple their deal without being ritually staughtered or which were wirefell and die flesh of pige and similar animals, they they have come have an enimple they have been an enimple they have the control more than the control they have been an enimple they have the control they have the control they have been a conquering the control they have been a conducted they have been a conquering the control they have been a conducted they have been a conquering the conducted they have been a conquering the conducted they have been a conquering the conducted they have been a conducted they are a conducted to the conducted they are a conducted they are a conducted to the conducted they are a condu

I When the army's troops enter the territory of

rions the Hebrer - English Mushrahl Torah 8772 Janaheelt rison - unissialt unayent | 201 29 Rather then accepted as equals as implied by the covenant they made.

Josephra. Chapter 9. relates that shar the Javar conquest of Jericho said Alt the imbaltisato of Oithour Acides designed and their doublest of Jericho said some and packed aboves, and commerce of the configuration of Disput. They sold lines. "After her content of Disput. They sold lines." And the princes of the conferegation county practices make a covernent with them... and the princes of the conferegation rever to them.

As a bla currelive in loating configuration. We have seven to them of the conferegation municial against the princess, but all this princess has a loating configuration. We have seven to them by God. it invariors, we may not touch them."

Rather than accepted as studies established by the coordinate they made.

ומואַכ כוֹנּ עַלְמִנְר לְוּמֶר "וְמְבָּתָם".

seek their peace and welfare." Although it is write-ten [Deuteronomy 23:17]: "He must be allowed to live alongside you in your midst." does this apply A Ammon and Moavi [No.] the Torah also forbids "helt welfare."

6 Mooffer of a peaceful settlement should be made to Ammon and Moay, as [Deuteronomy 23:7] states: "Do not seek their peace and welfare for all your days." Our 5ages declared: Aldrough it is written: "Offer a peaceful settlement." does this apply to Ammon and Moav? The Tornh states: "Do not seek their peace and welfare." Although it is written.

מגדולים, זכוווין כל מכונם וטפם. וכא צלבנ מלה לולונו - הומל ב נאם לא הקלימו. או שהשלימו

an winn

How do we know that these [commands] are only referring to those who did not accept a peaceful settlement [Joshua 11:19-20] states: "There was no city which accepted a peaceful settlement with the children of Israel accept the Chivites who lived in Cibeon. All the test, they conquered in battle. This was inspired by God. Who arrengthened their This was inspired by God. Who arrengthened their This was inspired by God. Who arrengthened their they would be destroyed. From these (statements), he was they would be destroyed. From these (statements), we can infer that a peaceful settlement was offered. from the cities of these nations.] However, soul alive. Similarly, in regard to Amalek. Deauteronomy 15:19] states. "Obliterate the memory of Amalek." the control of the co

made peace and accepted the seven milexot 3 It is forbidden to the when making such a covernant or to be untruthful to them after they have

and leave their land.

resources. Or he may propose to take [ail] their landed property and leave them their movable property; or to falle [ail] their movable property pose that he is entitled to take half their innancial Z [In the settlement he offers,] the king may pro-

5 Joshua sent three letters (to the Canaanites) be-

Reminister Wednesday

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מאַנ נבוו מֹפָּג פֿיבונע בְּכָנ אַנ כֹב אונון לפכל תוךה ומצוח. וכן צוה

האמות. שְנְאֵכֶּי "נְבְּהַ בָּּנִר" (כנמדבר מי, מו). אַבֶּל כִּי שְלְא רַצָּה, אין כופין

"שורשה קהלה ועקב" (רברים לג, ד), ולכל הרוצה להתכור משאר

וניפונו אלא לימנאל: מואמנ

age to ex this tuite

בני נה - הודנין אותו אם ישנו פתוח

מבל בונ מבא צובל מבוע מנבחנו

נוצבנו מאר בסבונו מוצמוו כנ. ים

במכוני ונני וגאלבו לב ממומוני.ני אל כונים לנו לנים מב שיכפרו

בינגלו אונים: וכו מנג מנימביכים -

אַכּוְרָת וְרָתְ לְאַנַרְ הַשְׁנָּים עָשְׁרָ תּוֹשְׁי

מ נפנו נואנ מבא בצפני לפנים

ניפלף כי לא ימוער מפד" (שמואל ב

देशवारी देश का आवार महिल हैंस है।

אַבְשְׁנְוִם מִאִפֵּנִי וּנְתְּצָּאָם נְעָּרְשָׁאַ מאָנְר עַוְשְׁאָלִן נְמָצָאָם עַמָּר אָנִינָם

שאר היותה: אבל אבשלום נלד ותקר מביאה ראשונה של יפת

Litt'

E' .E):

Villie David naked as Wing of Dudah in Rebron, he conquested Talmari, bring of Geshuc, and stock his daughter, Alchker, Alchker, Charles, Charles,

Prichalda Published by Moranam Padalda

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Document 1

לם, ויש לו הלק לעולם הבא. לם, ויש לו הלק לעולם הבא. ės ūdžės pės akju lilū. લેટ - દેખ દેઇ હેલ્લા છેલ્લાન ל, וְעְבְרוֹ עַלְיוֹ שְׁנָים עְשָׁרְ חַנִישׁ מין הברים, וְכְלַ הַבְּיִם עְשָׁר חוִישׁ ממום: וֹצְנִינְ בְצִיפָּבְ מַבְּוֹן בַמַּנִי ם - עוא נינפונא ,רו ניומר. מו מוא נפובי ונינפוני ונימפר tunts of the world to accept the commandments נומובם בצובב כב מהנט הודמני

File child only receives the mains of a convert size he undergoes the conversion process. Before then, he be gen as any child born from relations between a Jaw and a gentile woman.

The latter term is a transitions of the listown, gor tonlow, As exploited in Hakehali (0, is refer to a genulie the person based in the observator of the sever mixtured. The form is appropriate for such a gentle of the transition of the contract fitted from when the lowe latter mixtured. The worst thinked from when the jewell from underpassed the contract fitted from the contract mixture of the contract mixture

This three month weiting period is not insignated because of the particular circumstances associated with a yar the particular circumstances associated with a circumstance of the particular special particular circumstances are considered to the particular circumstances are constant as a some as a some an external particular circumstances are compared to the particular circumstances are compared to the circumstances are converted as the converted are converted as converted as of differentiate between children concerns the compared on the converted are converted as confidered as an experimental circumstances are considered as a converted as a co

merses him [in the mikveh] and takes responsibil-

tor his mother is a gentile, Rather, the court im-

B It she concelves after the initial relations [with her cuptor], the child has the status of a convert. [69]

[Her captor] may not marry her, for it is forbldden to marry a woman who has not converted.

to Monhs descendants and then, she is set free.
There status is the same as all other resident aliens, feel

es [after this interval has passed], she must agree to accept the seven universal laws commanded

A Her captor must be patient with her for Iweive months if she refuses to convert. It she [still] refus-

tive commandment from the time be makes use of her as [tibid.] states to tinamir boli. ['Tipi phrase of her as fibid.] states to tinamir boli.

ey. Similarly, if after having relations with her, he forces her to become a servinit, he violates a nega-

he does not desire her, he must set her free. If he sels her, he violates a negative commandment, as alle her, he violates a negative commandment, as for money. Should (a captor) sell [his captive], the for money. Should, a sale is invasilated and he must return her more sale is vivasilated and he must return her more visinistive if a first patient return her more than a visinistive if a first patient sell in more her sale is in fair a patient sell in the more than the more her sale is a first patient sell in the more her sale is a first patient sell in the more her sale in the first patient sell in the more her sale is a first patient sell in the more her sale in the sale in the more her sale is a new sale in the sa

and two months following it, ten When he marries less, [lie must give her] kiddhishin and a ketubah. Il

marrying his captivel: the month of mounting

6 [A captor] must walt three months [before

Yebiri :madmo)[

trk tot nur

Vetters amotioned O 1

If one does not accept these commands, he should be executed. A person who [formally] accept these footbase commands is called a recident alient copy and the presence of three forest scholars. Anyone who agrees to dictumies the immedit and hayone who agrees to dictumies for the presence of the master of the matter of the matter of the presence of

11 Anyone who accepts upon himself the ful-

them out of intellectual conviction, he is not a that Noah's descendants had been commanded to fulfill them previously. However, if he fulfills and fulfills formal consistent to it is in it. accepts them and fulfills them because the Holy One, blessed be He, commanded them in the To-rah and informed us through Moses, our teacher, filmoni of these seven mitryol and is precise in observance is considered one of "ine pis ons among the gentiles" and will ment a share in the world to come.

This obligation is dependent upon every individual in every ent. The Inside You You Kivot 114) selates: A fambam writes are stote commanded by Meace jos compate by gentles to except the every commanded. I have sworth with intensive desactation... it surely applies regarding compationaries to compate the extensive commanded. I have sworth with intensive desactation... it surely applies regarding compationaries to be add then the sworth will of their Creator. resident allen, not of "the plous among the gentiles," not of their wise men. [74]

The strength of the control to be wild of their Castols exceeding them the several mitroes and institute of the control of the

(NEN) duco.ua.

יב, וצינו מספירי אָמוֹת הַעוֹלָם

א משלו עלנה עוגע - און וני או

ינה מקדם וצמוי בהן. אבל אם

Lu' luition ag iti adu tên'

र केंद्रिटर अच्चे विकेश अची

אוני לפו פצונה לנוג ניא

of riseristiv risignal - wardari sett morri

יברים, מפני שתא כו נשוה: א שבית דין מקבילין אותו צל

פולג ער, ואינו בנו לדבר מו

נטמלנני מביאני נאחונני

קה, שְאָפור לשָא אַשָּׁה שַּלֹא

ל בּנְיִים הַתּישְׁבִים. וְאֵינוֹ נִישְׁאַ

ודבע שבת מגוע שנגמון לנ

שנים משר חדש. לא דענה -

א Ltůu לְנִינִצְּיִבְי מִצְּלְצְּלָהוֹ הַמִּינִ

וטע - מאואפמא לעי מולג איטע - מאואפמא לעי מולג

ירה, ומחוד הדמים. וכן אם

: בים כא, ידו; ואם מברה - אינה

นั่น้ำกัด. ต้น นันน หัญ่น กัดนั้น.

אמר ייטבר לא תמכונה בנסף ע אונוע - מגדע דלא עול לאני מפון בה. משלחה לנפשה ואם

שא אותה בכתבה וקהשין. ואם

ש של בניה ושני הודשים אחריו.

: הו.לו: לְנִילִינִיל הַעְלְנִילִינִיל

Chapter 20

🚅 ስሩክ (ስርርስ ቲኒ) א עקעה, שואמר "לא תתעער

ומשלפה לנפשה, ומוד הא

'ém'

ćĿ .ċĸ<. יב) - ולניסנוי לְבַּקוֹם פֿנו. וֹאָטוֹי מנאמר "והבאתה" (דברים כא, क्षत्र स्वा क्षत्रच सिंद्य श्राम स्वित श्राम देवस्य श्रा देवस्य स्वित क्षत्र स्वास्त्रम् "[รัฐกุก รูก รูสัญกา" (wo) -פטלנטעי מקא ובמק מניום תל פי שניינה ימה. "ביה" - ולא ्रांग्रेक्टोर्ड (LELLE EST अ) - Al-

Rambain: Salus Shaltim, I Inchus Malabain UMilchamoreinem

However, he is not permitted to marry her after-wards, for she is a convert. [86] tolar as a concession) to [mans] mutural inclination. A.A priest is [also] allowed relations with a yejat

place and then, engage in relations with her. A number of laws are derived from the exegests of the warse, from Deuteronomy quoted above:] "And you desire" - even though ahe is not beautiful. "Her", and not another. He may not engage in estual relations with the intention of sengaging in relations with one and saving the other for his faither or brother. What he intention of sengaging in relations with one and saving the other for his faither or brother. What he the source which teaches that he may not pressure her some midst of the war? [Deuteronomy 21:12] bert in the midst of the war? [Deuteronomy 21:12] the source which teaches that he may not pressure and saving the other bring her into into my vacant pome..." Thus, he must bring her into an vacant place, and time, engage in relations with her.

5. What is the procedure which a low must follow regarding a yelot tosts after he had relations with her nonce while she is still a gentlie? It sho destructs to omer under the wings of the Shechindh, he may have her immediately it she does not accept [dae fewish finth along to convertain mediately it she does not accept [dae fewish faint industried [in a mikyth] for the purpose of convertain and minimalistic fint she days. Similarly, she should asymmetrie fint in the house for thirty days, and thirty days. Sinilarly, she should not the faint, [Her capture if the abandonment of] her failt, [Her capture if the abandonment of] her failt [Her capture tor] sponjq not prevent her [from crying.]

purpose,] like other converts. Site must let her dalle grow and shave her head so that site will not appear attractive to him. She must be together with him at home. Thus, when he enhant her sees her, so that he leavest he sees her, so that he becomes disgusted with her. He must be patient he becomes disgusted with her. He must be patient and her so that she will accept [the Jewish laith]. If convert and immerse thread! In the mikwen for that convert and immerse thread! In the mikwen for that proverity.

Rembern Solor Shokim, Hilchos Melechim I'Michemoreinem

שימוץ בה. ויגלגל שפה כל שלושים יום כדי שתקבל. אם מבלה ווצה בה - הדי זו מתגירת

אוטני מגא לרואני אוטני כני lucie das teier téta luxe אָנו באַאָה, כְּרֵי שְׁתְּנְיִנְנָה בְעִינְיוּ. נמצבע אנו הפנלים ופאלפת

כאי יג)- וכן בוכה על דתה: ואינו

ואַנ אַמָּצְ זְרָח יִמִים" (דברים

לא פבלה - תשב בביתו שלושים

ממבילה לשם גדות מידי ואם ducto unu cia. unciu -

נניא בגיינהה אם קבלה עליה אחר שיבשלה ביאה ראשונה

ע וכותר דין ישומל ביפת תאר

אונים אניב כן. לפי שהיא גיורת.

כובר היצר: אבל אינו וכול לשא

באסוני שלא דברה תוךה אָלָא

ב נימון מער ביפת מאר בביאח

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נמוכלע פֿכֿל הַנָּרִים.

A mentioned in this state bear as a process of the state of the state

diaputed) authority.

hold me from you."

forced to. By the same regard, Moses was commanded by the Almighty to compel all the inhabsire to convert from among the other nations, as alre to convert from among the other sire is convert shall be the same as you." However, someone who does not destree to accept Torah and mitzvor, should not be threef, by any the same central. Moses was compensations in the same central.

20 Moses only gave the Torah and mitzvot as in-inheritance to larach, as [Deutsconomy 33:4] arisely inheritance of the congregation of Jacob," and in all those who decompagnetation of Jacob," and mong the other nations, as

geniale who does not accept these command-ments must be executed if he is under our lun-disputed authority

egical (19) Similarly, a treaty cannot be made with a city which (desires to) accept to peaceful settlement until they deny idol worship, destroy their places of worship, and accept the severn universal laws commanded Monh's desendants. For every estimated to desire to these commanders with the commanders of the comm

Idol worship after twelve months should be ex-

9. A vefat. tont who does not desire to abandon

Timm: was [conceived] from [IGng David2] Infant was [conceived] from [Idng David2] Infant relations with a yests touringe. Thus, Thus, Taman, was conceived after materinal states and thus, would have been permitted to Armon. [11] Samuel inferred from the statement [II Samuel Doit and the statement [II Samuel Doit and the statement III Samuel with the statement [II Samuel Doit and the statement III Samuel Doit and the statement II Samuel Doit and the statement II

enintificing miensolvi yd borhilduri

ricon) ilentially shiping - wendert orli mon

נכאות פדי לקנות בפו בני שדם. בו בניות טובות ואילמת טובות מבא שפג בתולמו לבנם ולנא

ברוך אָתָה יי אַלְהַינוּ מְלְךְ הִעּילִם

outure itates ares - delle

או לְצְּנוּנוּ בְּיוּמִי נִיטָן. וְרָאָה אִילְנוּנִי

שְּׁבְּבְה אִ בְּשִּׁלְמוֹ. הִיצִא לְשָּׁרִוֹת שְּׁבְּבְה אִ בְּשִּׁלְמוֹ. הִיצִא לְשָּׁרִוֹת

בר בינואני לנגנע לאנע ומניצווע

पंदाद रिंग ऐंद्री रिंग ऐंद्रीकार -

מְּאָנְה אָת חֻבְּרִיוֹת. הָרוֹאָה אָת

الات درخيد قا طفة، بخيا طخيد:

אבנינה מבני ביתובם בנו באמני

בנוצא בנו - מבנו בנון אפון

בוכוא או צומה ומבי אינון וכוניצינו

ישולם משנה את הקודות. הרואה

שלבל: ביון אפוני בי אבטינו פלף kilu étell at érélébe – C élekururéepeinuéhil

אומר ברוך משנה הבריים.

ימיבים מובוע אומבני כל מוב. . Nature dale dende initia

בין עמומתו אומנים: מונימלף

ם בינגע ממום מלאמו נסים יוב - נונא וצמלף פלה!

an taul with ful hin

one recite? One should stand in the midst of the abovementioned company and say: "Blessed are bestows benefits upon the culpable. Who has bestows benefits upon the culpable. Who has

How does one give thanks and what blessing should

153 | Chayenu. Sherrus 5778 people has a different gengerity. Glod understands them all and brings them, all negathers

1 Based on the Studiese when the critical was can held related the spites to a genulic scholars, but not to a charefulner.

1 The insention on the first building of the treet. Generally, this being place in the month of vittage, it, browever, the store

2 boil earlier or later, the bleasing should be recited at that time.

ຕໍ່ທີ່ເປັນບໍ່ຕົວເປັດ.

Published by Morneim Publishing

The Adegows Avendess 224ch interprete this to mean beautiful attack; and the CoVC 124) questions are the Adegows Avendess 224ch interprete this is to present each to about the Adegows Avendes to be caused beautiful to the avendess of the Adegows and the

ii Rigin đặt êmiệu đều ét La. ולאל והואל אומר לנוו איניני (ירמיה נ, יב); ואם ישראל הם kalın nin altı sin iklen. אמלם מאד הפרה יילדהנם, הנה

בְּנֵיה בְּתוֹלָם בַּלָּא' בְּנֵילָ אַפְּנֵי בִּי

בנגן וניוא ממנג בניטנים אטבם בדין

וכלכל אַנוֹכָם בנון ונומית אָנוֹכָם

iku kướn tha ill kướn tia

אמי וו אַנְנַינו מִנְּן נַתּוּלָם אַמָּוּ בְּנִינִי בְּלָנִה יִמְּנָצִייִ מְבָּנִנִי בְּנִינִי

אַנְנֵית מֹנְנִ נַמּוּנְסן בּנֹו נַאַמִּע,

že niemon ikėlė.

- אומר יבויף [ברוף אפה מ emijo and tola night, evilett dett jell nov i navn dil Leine en iding timet

וני כני הנוצר מכל מקומות והשיב

באנים: באם אנצוני ממנום

אבשני ונע מממום עוע, ואומנ

בינג לאָנג פוא – מבוני האָלוֹני

בּאַטַר: אָם גויִם הָם, אוֹמָר 'בּוֹשְׁהָ א בין און אָם מאות אלף אָנָם

tour intenter aims or greater standing in the Mall be disgraced. Behold, the ultimate face of the gentiles will be an arid wilderness and a desolate indea" if they are Jewa snot in Euras Yisman, God, our Lord, King of the universe, the Wisc God, our Lord, King of the universe, the Wisc Win Wing was a secretaries.

ultimately, will lift you up with justice to the life of the world to come. Blessed are You, God. Who resurrects the dead. justice, judged you with justice, sustained you with justice, and with justice, and A person who sees Jewish graves should recite the blessing: Blessed are You, God, our Lord, King of the universe, Who created you with

sees Jewish homes that are! destroyed should recite the blessing, "... the true Judge." You, God, our Lord, King of the universe, Who escablishes the border of the widow will One who camples that are destruyed should

LO A person who sees a settlement of Jewish homestal are lewish

[When a person sees] a place from which the worship of false gods has been uprooted in Bretz Ysraca, he should rectic the blesship; "Blassed are Uproots foreign worship from our land," In hot harbours foreign worship from this place, in both harbours, for should say: "As You have uprooted from all places, and may it be thought should from this place, in both harbours, for should say: "As You have uprooted from all places And may You turn the breath of the place in the place of the worship from the place is sentilened." In both here is sentilened in the place in the place

tur der in – acre weer fere ein Erfen eit anten; ba tur teil inten – acre an teil inten – acre ado biskin ann – acre ado biskin ann acre ilu:

Chapter Ten

iculi cent ila: עלכי אשונו ניתולםי שלבוף אונוו

אלנו מפרונו ומפרוננו בנאון: ינאיר: מלכי ישראל, אומר אראל, מברף "שנון מתנקחו ולנון מטבמנו לבאר ונם,: טכמי בעל אטני וו אגנית מלף שמולם

נואני מטכמי אמוע העולם אוער

ach ente aid ath acia

וועי מבנו לעול אמני בי אניים

ענאני מאום מתולבן כי מכונני

אַנְעִינוּ מִלְנִי נִימִנְכִם הַמִּמִי נִם

יומול לעום, לעום מינולמי

שְּׁהַשְּׁלְנֵי בּוְ הַּנְּלְנִיה הְישָּׁאַל הרואה גוב אַריוֹח וְכְּבָשְׁוֹ הַאִּשׁ

הנולם שנשה לי נס במקום הנהי או "שנשה נס לאבותי

שלבל בינו אנינו בי אגנית מצו

ליחיד – אותו מיחיד ובנו זכן בנו

שבל ממום מנתשני בו to

שלום מואמו כו נסים לרבים.

יאבונות במלום נוון: וכו לב

אַנעינו מָלָן: הַעַּלָם שָּׁעָשָׁה נִסִים וובנו אומר יברוף אמני יו ישואל, כנון ום סוף ומעברות

لِكُلِينَاتِ وَمُكِرَةٍ وَلِينَا

دفياره وأبر:

his bessens for foul, fond, fully fold, fully of fine universe, Who has given of His wisdom to filesh and blood." (When one sees) jewish wise men, one should rectite the blessing: "Blessed are You, God, our Lord, King of the universe, Who has given of His wisdom to those who fear-Him." [When one sees] a jewish king, one should rectite this place one sees] a jewish king, one should rectite who has given of His giver with of the universe. Who has given of His giver and of the universe, who fear Him? [When one sees] a One who sees a gentile wise manten should recite the blessing: "Blessed are You, God, our Lord, King

Document 1

richof richtel daligna - wardal- arti, mor-

BLES TOWNERS SHEMOS EXSE

Milhough the mirests involved only a single individual, since Gode same was sanctified through it, creary few though decisional problems of Daniel Argins and Chapter 6.

That bearing prises God for litt partiers in advance the recording of their gods to continue, despite the fact that is a sprint thit wall. The farms (Onesh Chapter 2001) a taxes that, at present, it is not customary to recite this blessing, since house, of worship for falls gods are prevented wherever we live.

5.5 Le. The person scinowiedges that he is not worthy of God's landness and expresses his thanks for God's gre sock brancheance.

למולני נצונו,

beautiful and fine trees so that they would give pleasure to men.

A person who goes out to the fields or gradent and a forecome, whose followering trees in the month of friand\*\*!! and sees flowering trees sprouting branches should recite the blessing: "Blessed are You, God, our Lord, King of the "Blessed are You, God, our Lord, King of the His world and created within it fine creations and this world and created within it fine creations and beautiful and the trees so that they would give plean beautiful and fine trees so that they would give plean

creations or pleasant-looking trees abould recite the blessing: "[Bleased are You, God, our Lord, King of the universe.] Whose world is like this?"

13 A person who sees beautiful and well-formed

anothers, or the first were born with these affictions.

One should recite the blessing "Who has alexed His
creations." When one sees an elephant, monkey, or
owl, he should recite the blessing: "Blessed... Who
ins altered His creations."

legged person, a person with aldn boils or white biotches, or the illee, should recite the blessing "the

N. A person who seen a Megro or, a person who has a strange-loolding face or an abnormal limb abould rectic the blessing: "Blessed are You, God, our Lovd, King of the universe, Who has a letted fils creations." When our sees a blind man, a once-fils creations." When the sees a blind man, a once-fils creation, a person with sidn boils or white

hargiven of His glory to flesh and blood." might to those who fear Him. [When one sees] a gentileting, one should recite the bleekering. "Bleesed are You, God, our Lord, King of the universe, Who me show to first above to flesh and blood."

Reaute patience to those who transgress His will wint

A person who sees a place in which false gods are worshiped should recite the blesseing: "Blessed are You, God, our Lord, King of the universe, Who

"soniq eith au auconigh adi 101 salamin

A person who sees the den of llone [into which Daniel was thrown]<sup>154</sup> or the fiery furnace into which Chananiah, Mishael and Azariah were dirown should recite the blessing: 'Blessed are You. God, our Lord, King of the universe, Who wrought miracles for the rithfronte in this place."

wrought a miracle for my ancestors in this place." grandson should recite the blessing: "Blessed are You, God, our Lord, King of the universe, Who wrought a miracle for me in this place, or "...Who in contrast, in a place where a miracle was performed for an individual, that individual, his son, and his

wherever miracles were performed for many people. A person who sees a place where miracles were wrought for the crossings of the jorden - should rectile the blessings. Blessed are You, God, our Lord. King of the universe. Who wrought miracles for our ancestors in this place." This blessing is recited whitever miracles were performed for many people.

Those who hear should respond: "May He Who granted you besteter condinue to bestow good

pearowed all goodness upon me, last

נכת ונאבמי שוני אב ונוי

במגוע נענועי מג שבא משה

hitu itazia tiale dala נגאפר הוסיף גיר הושה, והתפלל נייוסיף הפלה צחרת לפעת היים,

هنايد انتنا بافليه فالمد

מכן אבן במובני וניוא ששפב אַלְנָנִים כֹּא אַבְּנִנִים וְנִגְּמָנִי יְעָר

וכו שני פולו לכן פתולם תו

(בראשית ט, ד); נמְצָאֵר שְׁבָע

או למנ ללפתו במן נא נואכנו.

שנם. בנים אלב מו בים. מנאמר

למו - מכלל דקרי הפולה ורצה. קנו - מכלל דקרי הפולה ורצה.

בצינים. אף על פי שכלו אבלה הן

lac tou alust the citic the כנכע פאסי ומק אמיכות דמים, elemit as acite the ing

aķıu.

कृष्ट्र अर्थः रहेवात.

वार्ति ध

Published MorasoM yd borisidus September 17-25, 2017 | 120

76 In addition to the sin of serving an idol in its appropriate manner, the death pensity is sim given for bor

salls from the control manufacture to the administrative in The thol worthpopers assubptions to sale berg-salls are not except to the certific of manny to the certific of manny to the certific of the certif

ship which a lewish court would consider worthy מונאן ממונים מלוני כו ננו לפני A gentile is executed for every type of foreign wor-الد مُتناب آلي مُدين ليا مُد

וני נונר לנינאי מנאבר פררפת. E thu pate acitu itu - til

A gentile who worships false gods is liable provided he worships them in an accepted manner. [181]

In automotion to trees, for the scommundor regard, in automotion to trees, and properly defined in the properly defined in the province of the second prayer, lead orderined an additional prayer service before amore, lecob added different payer service before amore, lecob added different was communded regarding prayer. In flappe, Amiram was communded regarding prayer, in flappe, also orderined the second province or the morning prayer and the morning province and the

These matters remained the same throughout the world until Abraham arose, its was commanded regard-in addition to these, he was commanded regard-[The prohibition against eating] flesh from a living animal was added for Noah, as [Genesis 9:4] states: "Mevertheleas, you may not eat flesh with its life. Which is its blood." Thus there are seven milexor.

Six precepts were commanded to Adam: a) [the vipilition against worship of false gods, b) [the vohibition against] worship of false gods, b) [the prohibition against] custing Gods, c) [the prohibition against] heft, f) [the command to establish] laws, and buffery; c) [the prohibition against heft, f) [the commands from Moses and, [furthermarks from Moses and, [furthermarks from Moses and, [furthermarks from Moses and, [furthermarks from for these for the form the first for the form of the form of the form of the form of the first form of the form of th

Chapter mine

wen qu'e. e' nui.

Appent : unequest

CAL GILL ICAL deile of andors

Bumbans Soler Sholium, Hilshos Melachum L'Milshe

entre de la companione de

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Published by Mornain Publishing

colleagues to err and I laugh at them. that I not err regarding a point of Torah law and cause my colleagues to laugh at me, nor my

nor something that is impure, pure, nor call something that is permitted, forbidden, nor something that is forbidden, permitted, and

that I not sumple regarding a point of law,

23 When a person enters a house of study, he should say: May it be Your will, God, our Lord, is considered to have uttered a prayer in vain. God) over events that have already happened

hands." When he begins to measure, he should say, "Blessed be He Who sends blessings to this head of grain." If he asks for mercy after measuring [his grain], his prayer is considered to be in vain, [Similarly,] whoever calls out [to God] over events that have alteredy happened God] over events that have alteredy happened God over events that have alteredy happened

22. A person who goes to measure his silo should say, "May it be Your will, God, our Lord, that You send blessing to the work of my

the blessing, "Blessed are You, God... Healer of

this activity bring me a recovery, for You are a generous healer. Afterward, one should recite

21 A person who goes to let blood should say, "May it be Your will, God, our Lord, that

allow me to enter in peace and leave in peace, and may You save me from this and the like and may You save me from this and the little." When one leaves the both, one should say, "I give thanks to You, God, our Lord, for saying me from free "(vi)

SO. A person who enters a bathhouse should say "May it be Your will, God, our Lord, to allow my to enter in more and leave in another

When one sees gentile graves, one should recite the verse (Jereminh 50:12): "Your mother shall a

Lord, for saving me from fire."[49]

ne Breatly ashamed...

רשטופני ומט

Document 1

40 The Anthumb Remote to Citize bathhouses presented a real danger of life. At present however, that changer has been timed to constructed a construction.

ίχ*ι*κου εύο.: الشخند تد تائد، اهم نخشر، تائد هم بعصد خضد اجه بخشم خلخد تنزخد נהג ממא מעונ נגא הג מנה אמונ נגא

בוכר הלכה שלא אופר על טהור שפא רצון מלפניף יו אלהי שלא אכשל כב הוכנס לבית הפורט אופר יהי

פעועק לשעבר הרי זו הפלה שוא. בְּצֵישׁ וְחָבְים – הַנִי זו הְפַעָּת שָּוֹא. וְכָּכ נישולט בוכה בכרי והי. פור ואתר כף במתשי ונ. יישוני למו אומו יבונו Lau chattle ii Aqu. dudigu tiltu בה נווולף למר גרנו, אומר יוני

אומר יברוף אַתְּה יֵי רוֹמָא תולים'.

מלקור יי צילה שונה עפר וה לי לרפואה כי רופא הגם אפהי, וכשיצא בא פוכוס לפאנו בם אומו אנה בגול

dutique al exer (acr) [elu]. ected spar, after set fotte if Aco. ומכיוצא בווה לעתיד לבא'. וקשוצא מו استدبان ئهري استنزل هند طرطنا يا بري هندارون نهري כ ניולנס לפומץ, אופר יהי נצון

אִמְכָם מְאַד וְנו" (ידעיה נ, יב).

נאני מבני אמנו העולם, אומר יבושה

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ניניאָנו לְבַׁנְינִי בְּנִינִיהַ מִּבְּינִי מִבְּנִינִי מִבְּינִיהַ מִּנִינִי

אנתו ג' אַנְנַגְּת מְנָנְנִ נַּתְּנָס וְוְכָּר נַבְּנָבְעִי

מן הרואה קשת בעון, מברך יבירף

non - acht that kine ii kaum ach

צינוול משלשים יום לשלשים יום או

מֹלְנוֹ אָ אָנִאָם בּנִאָּאָהַ, בְּנִאָּנִי אָנוֹ בִּנְיִם

אטע מנו ממבמהם הם למנמה הם ל למן מעלבוני למן נולנוני אם לאנ מו אן נונוה לאן נולנוני אם לאני

עולָם', וְאָם רַבְּה מְבְּרָךְ 'עוֹשָׁה בָרַהִישׁית'.

מאכן מדון בנון אבוו ורכונות מבא

ciccio dia in ite - ke ce nue

מפנים ורדים ממשום למשום, או כמו

ניאור שבאיר שיווי פאלו הם פוכנים חשממה לאנגו למן נמום דנולים: ועל

تخليطه نقع بالمغده؛ نقع طبع بالأخلية

لنقطا خندس لكلت خمعصر،

נימולם מולמני אני ניום נילנוב.

gnirthed mansolv yd bartaidur

4) The coverant made with Meah not to detary the world with a flood again (Generic 9.9-17).

Who renews the months.

name of the glory of His Idngdom and for all He has created. Blessed are You, God,

מלבאי כנוני אניני זו מעובה נינובהים, לְּשְׁבְּאָם אַלְ כְּתְּיִבְ מִלְכִוּנִין וְאָלְ כְּלְ מִינִי אַנִּים אַמִּיבון לְנִינִיטַבַּאַ כְּתִּינִינִי וּלְפָּאָנִ AUGULA KOLU GERLU ZKOLO. TOL פואל. אמנו ופתולנים צול ולללני אמר משום נאמנים לממני נגון מונים נומו למו בנים מבא ומת אנו ניספונם לנא משלים ילנים פיו כנ גלמים של ה אבנית מבני ניתובה אמר במאמרו

recite the blessing. Blessed are You, God, our Lord, King Of the universe, Who remembers lore covenant, on the inhibit to His covenant, and maintains His word."

16 A person who sees a rainbow should

more should recite the blessing: "(Blessed are You, God, our Lord, King of the universe,) Who consted the ocean." the ocean after an interval of thirty days or one should recite the blessing "Who performs the [work of] of creation." A person Who sees IS Whenever one sees mountains, hills, seas, deserts, or rivers after a thirty day interval,

earth, shouting stars, or comets, one should recite the blessing: "(Blessed are You, God, 34 [When one perceives] any of the following: winds that blow extremely powerfully like light that one to the properties of the like lightly when the properties of the many described when the properties of the most of the properties of the properties one should rion her Hebran - English Walnesh Torah

BYTE someth sureyend | 881

Michael Warden (Michael Andreas). And in an event and cated to stderwise it in article in the Michael in more middle in the Michael Andreas in article in the Michael Andreas is article and publicate fundamental settle of the Michael Andreas and the Andreas and the Andreas and the Andreas and the Michael Andreas and the Michael Andreas and the Andreas and the Andreas and the Michael Andreas and Andreas and Andreas Andre

H. The Manholog of the moon after the lights was hielden alkudes to the revelation of the Divine Presence, which is presently hidden from se (Eabbern Yosash).

a God of retribution, O God of retribution, reveal Yourself." 19 When a person sees a settlement of gentile from a person sees a settlement of the bound of the bound of the proud." Should "God will pluck up inch house of the proud." Should be seen a desolate settlement of gentile homes, he asould recite the verse (Psaints 94:1); "The Lord is a God of retribution. Lord is a God of retribution. O God of retribution; toward?"

A tident il A tident med. A tident il A tident med. Il (and, en cu): till til med. timili midi: "en tide idu a tichin till hand dalde

אַנוּג מאַנוּ מִלְנוֹג ,מוּמִני לנאמָ,ע,

מבְני מובְני מצׁבִּני נִימִוֹנִע - מִבְ כָּבְ לְנְרִים: וְכִּוְ בְּבֶּלְ עֲתְ שְׁנִיהַ שִׁלְ מְלְהְ וְכִּיִ וְכִּיִּלְ עֲתְ שְׁנִיהַ וְלֵּאִ מָנִי מְלְהְ וְלֵּאִ יְהֵיהַ תְּטָה לָאָ בְּאָמוּוֹ וְלֵאִ בכולבים בנשארים לתחלת פול באונווו בג כובב וכובב מנומאני ממני לא לבפון ולא לדרום: וכו בלע בעיולת החוש ולא תונים रित इक्रवराम स्वद्धा रहता रहता स्व

בבים. לבכר מבבר שנה שנה מושני ליל רביעי - בשרואה אותה ביים ובשרים שנה, שההקתה בתוחלת لاغا مَمْ يَعْتَمُون وَصَلَيْنِ مِمْ مُعِزِّن ענו ברואה את החקה ביים הקום ה

יחישי ער שתמלא פגימתה. ים כא בון פליה פו ששה ששר יום אברך פליה פו ששה ששר יום

ילוניל פני השכינה.

ז ועריף לברף ברכה זו מעפר. זכל העברה על החדש בומבו באלו

If a person did not recite the blessing on the first algability may recite the blessing until the statementh of the month, until the moon becomes

18 A person who sees the sun on the day of the spring beginns of the resenty—eight year cycle chat begins on Wednesday morning, he should recite the blessing Wednesday morning, he should recite the blessing "Who persons as the sun on the spring of the sun on the spring of the sprin

arrive at the beginning of the constellation taken one sees the constellation taken are sees the constellation taken accerd to the eastern corner [of the sky].

other five stars [that revolve in separate spheres]

Similarly, the blessing "Who performs the [work of creation" should be recticed when the most installation reacties the beginning of the zouth, when its let not not be south, when the most of the couth, when any of the pointing to the north or the south, when any of the opining to the north or the south, when any of the opining to the north or the south, when any of the opinion of the north or the south, when any of the country is the south of the north or the north or

the Divine Presence [44] at its appropriate time is considered as if he greeted tor whoever recites the blessing on the new moon

Inis blessing should be recited while standing,

Rombern: Thursday

d and to glorify their Creator for the

whose woës is tighteoue, And He instructed the moron or enem itself as a crown of glory to those who are borne [by Hint] from the to those who are besting by the whom he destinated to be similarly perseval and the more series of the whom he was a series when the work of the present of the whom he was a series of the was a series of the whom he was a series of the was a series

that they should not alter their tasks. They rejoice and are glad to carry out the will of their Creator. They are faithful activants all their hosts with the breath of His mouth. He granted them a fixed law and schedule so are You, God, our Lord, King of the universe, Who created the heavens with His word and renewed, he should recite the blessing: Blessed
When a person sees the moon after it is

who created the ocean.

our Lord, King of the universe,] Whose power and might fill up the world." If one desires, one may recite the leasing: [Blessed are You, God, our Lord, King of the universe,] Who performs the [work of] creation:"

rion the Hebrew - English Midweh Joreh

בו לניאת מוכות ואילנות מוכות

ברוף אמה ני אלטיני מלה העולם

GILLIU Iteria Micha - atll

או לְנְנוּונִ בּיוֹמֵי נְיְטָוֹ, וְרָאָהַ אִילְנוּוֹתְ

שְּבְּרָה לו בְעוֹלְמוֹ. היוצא לְשְׁרוֹת

ביותר ואילמת מובות - מלוני:

क रामध्य द्वापा स्थाप विदेशिय

במנק ואנו נופול ואנו בצימוף

משנה את הבושת. הרואה את

ואם נולנו כו ממו. אמו מבונ:

אגנית מגל פתובם גזו פאפעי

וכשגא לנו - מכנו לנגו אמני וו סיקא או קטע וְסְכָּה שְׁחָין וֹבּוֹהַקָּין

העולם משנה את הבריות. הרואה

dell: tul sin i squa dit

באונע פונען או באבנינים -

ב ב מרואה את הבושי ואת המשוק

*j* ...

מעכי אָמות הַעוֹלָם, שְּבָּרָר שִּׁתְּוֹ

क्रीपी वहताम । वंहरामा दुनसन्। दुनसन्। वर्दन क्रीसन्। सावा दुनसन्। क्रीपा क्रीसन्।

metal auctua dan Mar uca તુંદામાં માંતા તે સેવેટાલ લેવેદ છતાનું છ

מפֹנונו לְבַּאָׁר וֹנִם;

אומג בנוני משנני פכנוני

122 Chayoner Shamos 5778

About a different perspective, God understands them all and brings them, all together.

Seed on the Shuishen Arnel, (see cita?), we can lard (that this applies to a coular cholat, but not no a churchman

be intension in the links bounded of the creat Constally this laters place in the smooth of Misse. If, however, the strees
and estiler on later, the blestings should be resisted at that time.

beautiful and fine trees so that they would give pleasure to men." ilmu čl. žůnu čůl čt. kla

Anny so the universe, whose worth is ince ints.
A person who goes out to the fields or gardens in the month of Visanton and sees lowering trees sprouting branches should recite the blessing: "Blessed as You, God, our Lord, King of the universe, Who did not leave anything lacking in this world and created within it fine creations and the world and fine trees so that they would give please beautiful and fine trees so that they would give please.

A person who sees beautiful and well-formed creations or pleasant-looking frees should recite the bleasing: "[Sleasant or Vou, God, our Lord, King of the universe,] Whose world is like this." A person who soes out to the fails or enabase. has altered His creations, when one sees a ound man, a onelegged person, a person with skin boils or white
blotches, or the like, should recite the blessing "the
creations," When one sees an elephant, monkey, or
true jaddens, "Blessing," Blessied." Who
has altered His creations," nas altered His creations."

A person who sees a Megro or a person who ins a strange-loolding face or an abnormal limb attouch recite the bleasing. "Bleased are You, God, our Lord, King of the universe, Who has altered the creations." When one sees a bind man, a one. His creations." When one sees a bind man, a one. Present the creation of the creation as person with akin boils or white

its bleesings "Bleased are You, God, out Lord, King of the universe, Who has given of His wisdom to fit he universe. Who has one sees] lewish wise man, one should recite the bleesings "Bleased are You, God, our Lord, King of the universe, Who has given of His wisdom to those who fear Him." [When one sees] a lewish king, one thould recite the bleasing. "Bleased are You, God, our Lord, King grain to those who fear Him." [When one sees] a genile king one should recite to see short the bleasings "Bleased are You, God, our Lord, King of the universe. Who has given of His glory and genile king one should recite the bleasings."Bleased are You, God, our Lord, King of the universe. Who has given of the universe. Who has given of the universe. has given of His glory to flesh and blood." the blessings "Blossed are You, God, our Lord, King One who sees a gentile wise mankil should recite

d. sa klugu átári élső: isa sofer Ahavals, Hildron Derseltos

,દેદામાં લાદેલ પ્રભા દેતારેન માલા

YADEWILL STRAGETON

four, it he zenlous did not strike him, nor did he receive stripes from the court, it his punishment is explicitly stated in the words of the prophetic tradition. He is inable for keren, as [Malachi 2:1-12] states: "Judah with the daughter of a foreign god, May God out off from a man who does the stry progeny and descendant. [Implied is jos that if he is an Israelitz, he will not have the progeny among the wise who will this issue, nor a descendant among the progeny among the wise who will the issue, nor a descendant among the progeny among the wise who will the issue, nor a descendant among the progeny among the wise who will the issue, nor a descendant among the progeny among the wise who will not have a general that the progeny are successful to the Lord of Florie." Thus you have a featured that a person while as an effecting to the Lord of Florie. Thus you have the daughter of a false delay as the verse states: "engaging in relations with the daughter of a foreign god." And he is called one who "descended that which is secred to God."

7. Although this transgression is not punishable by execution by the court, it should show or regarded lightly, for it leads to a detriment that has no parallel around all the regarded lightly, for it leads to a detriment that has no parallel around all the regard to all markers are to consider the form of the least the first and the considered to all markers and it considered a member of the light property. It is not considered his son considered to a gentle woman with people, even if he is a marker it son considered his son. This is derived from Deuteronemy, 741, 1996 he shall sway your son savay from following Mo." She turns him away from being one of those who follow God.

8. This matter causes one to cling to the gentile nations from whom the Holy One, blessed be He, has separated us, and to turn away from following God and to betray Him.

9. When a gentile engages in relations with a Jowish woman, if she is married, he should be executed.

10. If by contrast, a Jowish male enters into relations with a gentile woman, when he does so intentionally, she should be executed.) She is executed because she caused a Jow to be involved in an unscently transgression, as [is long the regular person is considered as a rodof, pursuer, whom the intended victim has the right to slay, a stance in Alliched Research, 6th. 17. As explained in Chapter 14. Halachad or the store to a non-low who accepted the soven universal laws commanded to Neah and the descendants. In his Commandary to the

MISHNEH TORAH

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Chapter 17

12. It is forbidden to have a man or a male of another species drink a potion that causes him to lose his sexual potency. Lashes are not given, however, A so that all perintted to drink a potion to cause her to lose her sexual potency as that allow will not conceive. If a person bound a man and set a dog or other control of the person bound a man and set a dog or other male upon will his sexual organs were maimed or he made him sit in unless he castrates him by hand. It is, however, fitting to subject him to stripes for rebellious conduct.

Document 1

13. It is forbidden to tell a gentile to eastrate one of our animals, if the gentile took the animal and eastrated it on his own initiative, it is permitted. If it a Jow acts deceitfully in this context, it has should be pumished and required to sell the unimal to another Jew. He may feel it to his son who is past mojority, but not to his son who is below majority, nor may he give it to him. It

# 〇田本中ゴ目界 の西く西乙可西田乙

a divorce a create women who are forbidden to all priests [by Scriptural Law]:
a divorce a create and a challedah. There are four [forbidden to] a High
Priest: these treate and a challedah. There are four [forbidden to] a High
Bound by [the emblished with
the oil of ancintument and the applying to a High Priest] are one anointed with
additional garmenat. The scriptural the assumed his position by wearing the
additional garmenat. One scriptural the office, and a Priest anointed to lead a
marry a widow.

The widow.

The priest and engages in relations is punished by lashes. It for
a ordinary priest and engages in relations is punished by lashes. It for
a priest who marries? one of these three women - whether a High Priest
and the prohibitions against a serial, a divorce, and a challedah. This is
a deviolating the prohibitions against a serial, a divorce, and a challedah. This is
a deviolating the prohibitions against a serial, a divorce, and a challedah. This is
a deviolating that not take. [Implied is that the prohibition does not apply]
unless he takes - marries - [the woman] and enters into relations with her.

13. This ruling serves as the basis for contemporary Rabbis to permit women to take or contradeptives.

The punishment given for violating a Rabbinlo commandment.

19. Ho so long as the gentile acted on his own initiative, the fow is not obligated to suffer loss. So long as the gentile to contact the animal without actually telling him to do so life, senour below majority is not considered as having as independent financial domain for the Rama (Even Macker) 31 the term is defined in depth in the following characteristics as the following defined in Chapter 19. This term is defined in Capit for the following chapter: encouraging a gentile to castrate the animal without actually teiling him to do so a son below majority is not considered as having an independent financial domain is Rama (Even Halker 3:14) who mentions more particulars concerning this issue, term is defined in depth in the following chapter:

resident align." the however, be given

explicitly mentioned in the Torah, as [Numbers ld they were [involved] with the children of Israel of Balsam....? Execute any woman fit to know a man applies regardless of whether the of ago, is or an adult, whether she a if the Jew] was a minor of nine

the mitzvot in which servants are obligated, it has we departed from the energy of power of servinude and accepted of gondles, but have yet to enter the energy of fows. For this reason, of gondles, but have yet to enter the energy of fows. For this reason, of the servinum is forbiddens to a free few. This applies to both one is own made-servant and a maid-servant belonging to a colleague. It is own given a present enter into relations with a maid-servant, he should be given stripes for rebelifus a conduct as presented by the Robbids, so fit obvious that a Scriptural prohibition is not involved, for its explicitly stated in the Torch that a master may give a Hebrew servant a Cambanite maid-servant? For the sake of relations and that she is permitted to him, as [Excelus 21:4] states: "If his master will give him a wife, formitted to him, as

12. The Sages did not issue a decree with regard to this matter, 22 nor did forth require that lashes be given for [relations with] a maid-servant unless was designated for a [Jewish] man, as we explained. 2

13. This transgression should not be light in one's eyes because it does not be turned away from Blowing God. For his [act] also causes the son to be turned away from Blowing God. For a son both of a maid-servant is a servant and is not a [341] member of faracl. Thus he causes [fisquel's] hely seed to be pirefanced and produce servants. Behold Onkolos the translators included 23:18]: "There shall not be a promiscuous man... and there shall not be a promiscuous man... and there shall not be a

14. When a person engages in relations with a maid-servant, even in public, zonious person may not strike him, not even at the time of the transgression.

24. See Chapter 1. Halachot 16-18.
25. The however, she is younger than three, the relations are not consider.
26. Find the see on which he engages are in Chapte that see other than the see of the s msidered significant. Te significant, as stated women seduce Jewish

19. [The following rules apply if] a rumor begins to circulate: "So-and-so, the him, so She is not forced to be divorced from her husband, so it he him, so She is not forced to be divorced from her husband, so it he him, so She is not forced to be divorced from her husband, so if she married 20. If a numor circulated in a cityae that a woman was consecrated and then her featured after consecration, her [status] becomes auspect, as explained in her featured divorced after consecration, her [status] becomes auspect as explained in her featured flowers not become suspect and then any marry a High priest. If a rumor is circulated that a virgin has engaged in relation, her [status] does not become suspect and the may marry a High priest. If a rumor is alto may marry a high priest. If a rumor is alto may marry a priest, her [status] does not become suspect and due may marry a High priest. If a rumor is alto may marry a priest, her [status] does not become suspect and the may marry a High priest. If a rumor is suspect so frodesty required by) the pavish from a processor of modesty required by) the pavish from a precause she the useful for the promitted (for marry) a priest, for a woman libe for a priest, priest, for a woman who accounts for the printing of the apriest for a woman who accounts on the Oral Tradition, we learned that the term zongh, used by the prophibition that is universally applicable, or a woman who engaged in relations with a man she was forbidden to marry him. So may be a forbidden to marry any divorces, over his own.

64. In the case of an leadile, then would be no difficulty for it is possible that he case of a priest, however, this would be forbidden, for a few force the time processor of marriage is not sufficient ground to require a divorce. In the case of a priest, however, this would be forbidden, for a few force the form of the same of the same and the form of the same of the same and the form of the same and the same and the same and the count, it is of not sufficient by a count of the sam

19. See Mittoher Mitcher Morel as o Seriptum 112-13 whitch explains that once a woman is obligated undergo chalteak, there as o Seriptum of prohibition against engaging in relations with her 20. Chapter 19. Maleunins 16. Our Sages instituted these prohibitions as sefeguards.

21. We are translating the term keare; so Chapter 1, Helachah 10.

22. For bolow there are several and we several comment in which these individuals engage is not separate in Chapter 1. Helachah 11.

6. Whonever a women engages in relations that cause her to be doomed a cones, as the man's organ enters hers! Cones, she becomes disquisition as soon as the man's organ enters hers whether she congages in nelations use the ment of willingly, whether in organization or intendermentity, whether there years old and the man of mercentes [This applies] provided she is at least three years old and the man intended woman in relations, is nin east three years old and the man when a matried woman engages in adultery, whether against her will or willingly, sine is disqualified from [marrying into] the priesthood.2.

5. We thus learned that a woman's being deemed as a zonah is not dependent on her cagaging in forbidden relations, for when a man engages in relations with a widen for a harlot or when a woman engages in relations and with a middah or a harlot or when the summan has engaged in forbidden material marries a challed, she engages decemed a zonah whom, by contrast [a worther] marries a challed, she engages in relations that are permitted, as will be explained, a and yet she is decemed a zonah. Thus the engaged in relations the mater is dependent on the spiritual blerman alone. According to the Oral Tradition, we tearned that the spiritual blerman comes only from a zonah or set of the oral tradition, we tearned that the spiritual blerman comes only from a

caused har to be desmed a sonah. For she is not forbidden to him according to Seriptural Law, as we explained in Hillchot Vibbum.

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HYBOL HANHSIN

bilding a constraint of the contract of the co

72. This refers even (o a nimor substantiated in court (Bell Shanet 6:30).
72. This committed adulted an emplayed in relations that would cause hor to be foliationed, as an emplayed in the foliating chapter.
74. B.g., going out to the state of the state of the constant of the state of the s

לחלל. אף על פי שהיא פתרת להנשא לו. לפיכה מורבעת לבהפה. אף על פי שהיא נשנאג אפלאני לאנם שהיא אסירה להפשא לו אפיר טשנה לפלו אר שפבעלה א מפי טשמינה למרנה שנוונה מצמירה בחורה היא כל שאינה בה ישראל: או בה

#### פנל מעודע המנ

מאַקה אַלְא בערהת בְרוּרָה אוֹ בְּחוֹדָאה פינ.

בשרי רבר מכשר. ימת קדם שיפן לה פט – חרי זו שפרת לכהו. שצין איפרין אשה בעיר - אין הוששין לה. נאפלר הועימה בעלה ששים שעברה על דת יהורית או עלים קול שהיא שפחה – צין הוששין לה. ותנשא אפלה לכסו. נצא לה שם קונה בא נגא פול על הקושלה שהיא קעולה - אין ונוששין לה, וחושא לבטן פרול. נצא

בנולבות פרישין. אבל אם נצא עלים קול שתיא מלוצה – אין הוששין לה-כ נצא שְּמָה בעיר שְנְתְּקְרְשׁה וְנְתְּפְרְשְׁה מו פּקְוּרְשִׁין - הוֹשְשִין לָה. בְמוֹ שְבּצִינִי

יישקת פחפיר יקשמשתו – צין מוציאין אותה מפטח בעלה. ואם נשאח לכפו שטר ים נבא עלים קול: איש פלוני מפן בסב גם לאשהו או נמן גם לאשהו. וחדי היא

7. She may even marry a High Priest (if she engaged in anal intercourse with an animal). As stand in Chapter 1, Halacheh 14.

8. As starcd in Chapter 1, Halacheh 14.

9. As starcd in Hillshot tsuu 1:4.

9. An old the bound of the transport of the properties of the phove individuals in the bound of the photosic transports of the photosic transports. The considered marry line the priest for the transport of the photosic transports of the transports of the photosic transports of

4. When a man engages in relations with one of the shniyotts or the like, e.g., a man who engages in relations with a relative of the woman with whom he a man who engages in relations with the woman he performed chalitzah or with the woman he performed chalitzah, he does not

3. Similarly, a female convert or a freed [maid-servant] - even if she was converted of freed when she was less than freey years old! • strice she is not a native-born leavess, she is deemed a zonah and is forbidden to [mairy] a spriest. On this basis, [our Sages and a norman who has relations with a gentile, a natimizer, an Ammonite or Moebite convert, a first- or netin, it a mamzer, an Ammonite or Moebite convert, a first- or feather, it and the second-generation Egyptian or Edomite convert, a mainted in mainted in a several member; we a challend who has relations with a mainted in the priesthood, if she was a priest's a two mainted in the priesthood, if she was a priest's a development of in the priesthood, if she was a priest's a development of the considered as a sonah and to be forbidden with a man other than her postones a zonah, is man other than the processing the proce

2. Whenever a person has relations with an unmarried woman, even if she is a hartor who wantenly makes herself available to everyone, despite being being being the marry line of the conned as a zonah, not is she disqualified from inarry [the people with whom she engaged in relations].

[When, by contrast, a woman] engages in relations with a man with whom relations are forbidden by a nogative commandment that is universally are forbidden by a nogative commandment, she is forbidden by a positive commandment, she is forbidden by a positive commandment, she is forbidden to marry him, she is a sonah, 9 Needless to say, [this applies if she engages in relations with a man) who is forbidden to hot us an event, a gentile, or a servant.

Accordingly, a woman who ongeges in celetions with the worse, who may see see should be seen that the see stored may be seen that the seen seen the price that the seen seen that the seen seen seen that a man. [Similarly, when I a mun angage in relations with a man. [Similarly, when a man price is liable for the seen seen though a man seed the seen though a man seed to see the seen though a man seed to see the seen though a man seed to see the seen that the neighbor sees in the relations with a seen that the seed of sees the seed of seen that the seed of sees that the sees the sees that the sees the sees that the sees the sees the sees that the sees that the sees that the sees that the sees the sees the sees the sees the sees that the sees the s

Chapter 18

Cyables 19

HYYOL HANHSIN

substance. To, Helscheh 20, 70. Since to a Rebblinic ordinance, when we see not 70. Since to a challed the forbidden only boceause of a Rebblinic ordinance, when we are profite the woman performed this since is a quertion about one cause first spouse. The ket swell however, unles stringently and maintaines that since cause first spouse or unner with substance, even a rumor that she is a challest the cause first spouse or a rumor that she is a challest spouse of the forbidden. The ket she was a rumor that she is a challest spouse for the spouse of the forbidden. The samplest continue of the spouse of the spouse

64. In the case of an Israellite, there would be no difficulty, for it is possible that he tener of an Israellite, there would be no difficulty, for it is possible that it is children to mary any diverces, even his own.

55. For a rumon the diverse of an enertage is not sufficient grounds to require a diverce.

65. After being widowed from her first husband.

65. After being widowed from her first husband.

66. After being widowed from her first husband.

67. Since it is the caccord from the second marriage, the caccord the more measured her, because of the down to regarding frow elidity of the morthsten should not have married for the possible of violations of the law, for it forced to divorce her, has been substantiated by a court. It is not conclusive evidence that a woman has been consecteded.

68. As stated in Allehro Ishun 9123, we are speaking about a tunor of a broad of the substantiated by a court. It is not conclusive evidence that a woman has been consecteded.

69. The state of the force that the first better the court, it is not conclusive evidence that a woman has been consecteded.

I. Based on the Oini Tradition, we learned that the term zonah! used by the Torah refers to one who is not a negretoch to marry, violating a sneaged in relations with a men she was forbidden to marry, violating a prohibition their is universally applicable, or a women who engaged in relations with a challest even though she is permitted to marry hims.

#### CHAPTER EIGHTEEN

Al. If a unior is circulated that a virgin has engaged in relation, her [starter] also does not become suspect and since the unior to cocome suspect and since and subsect and since and subsect and s

20. If a tumor circulated in a cityes that a woman was consecuted and there diversed after consecution. In the features percent of the suspect, as explained in thichot Genestra, so it bowover, a circulated that site is a chalutary, not [assetus] does not become suspect. 19

os-ban-os" "source of an anged romur a [ii viga a sour ban wolf) et l. (Al (The work) and "control and source of a source of a

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he is not liable for karst or lashes. Needless to say, he is not liable for execution. For this is not considered sexual intercourse. Nevertheless, feuch an act] disqualifies a woman from partaking of terumah.32 And the court subjects both of them to stripes for rebolitous conduct.32

12. When a person enters into sexual relations with one of the argust as a casual act. Although he did not intend to do so, he is liable. Similar concepts apply with regard to one who enters into relations with women forbidden by a negative commandment alone or with one of the shriyot. When, however, a man has relations with one of the argust after she died, he is not liable at all. Needless to say, this applies with regard to those women with whom relations are forbidden by a negative commandment alone. When, by contrast, one has relations with a person who is traigahs or who has relations with an animal which is traight, he is liable. [The person or the animal] is [low] alive even though he will ultimately die from this illness. Even when the two signs; which validate ritual slaughter were slit but [the woman or the animal] is making its last movements, if one enters into relations with [her or it], he is liable until she or it dies or is decapitated.

13. When an adult male enters into relations with any of the women forbidden in connection with the above transgressions who is three years and one day old or more. The is liable for execution, karat, or lashes and she is not liable, unless she is past majority. If she is younger than this, both participants are not liable, for the act is not considered as sexual relations. Similarly, when an adult woman enters into soxual relations with a minor, if he is nine years and one day old, she is liable for execution, karat, or lashes and he is not liable. If he is younger than nine years old, they are both free of liability.

32. I.e., if a pricat's daughter or a pricat's wife is involved in such a sexual act, she is forbidden to particle of terminal just as if she would be forbidden to do so had she engaged in ordinary relations (see Mildent Termach' 6:6).

33. "Stripes for rebellious conduct" is a punishment which is not dependent on the Torah's binding laws, but rather is left to the court's jurisdiction based on its conception of what is appropriate for the moral standards of the persons involved and the community. Although such an act is not forbally considered as sexual relations, chastisement is necessary to prevent such behavior from continuing.

34. The Hebreut term kimitask literally means "as one was going about his business," i.e., he was performing other actions and without any intent, the forbidden get was performed.

33. Since he derived pleasure from the physical act, he is liable even though originally he may be a such as the such as the such as the such as the control of the such as the such

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Chapter 11

after these seven, she must count [a further] seven "spotless" days. This is not a [proper] custom: Instead, it is an error on the part of the one who ruled in this manner and is not worthy of boing given any consideration. Instead, [the law is that if a woman experiences] one day of menstrual bleeding, she should count seven "spotless" days afterwards and immerse on the night [following] the eighth day. In which is the second day after her ["days of] nlddah." She is [then] permitted to her husband permitted to her husband.

15. Similarly, in certain places, the practice is - and support for this is found in the responsa of some of the Geonim - for a woman who gives birth to a male not to engage in relations until the conclusion of forty days and for one who gives birth to a female [to refrain] until after eighty days and for one who gives birth to a female [to refrain] until after eighty days<sup>13</sup> even though they discovered bleeding only during the [first] seven days. This is not a [proper] custom. Instead, these responsa are in error and indeed [the observance of this practice] in these places is of a heretical nature. They learned this interpretation from the Sadduces, 13 It is a mitzvah to compel [these people] to remove [this improper custom] from their hearts and to return them to [the observance of] the words of the Sages who require only the counting of seven "spotless" days as explained. 'spotless" days as explained.

16. A woman does not ascend from her state of ritual impurity and coase being considered as an ervah until she immerses herself in a midroph that is halachically acceptable while there are no substances interveiling between her flesh and the water in Hilchot Mikroot, we will explain what defines a mikroh as acceptable and what disqualifies it, the manner in which one should immerse, and the laws concarning intervening substances.

If, by contrast, she washes in a bath - even if all the water in the world passes over her - her state is the same after washing as before washing [and a man who engages in relations with her is liable] for karet. For there is no way of ascending from a state of ritual impurity to one of purity except through immersing in the waters of a mikroh, a spring, or a sea which is like a spring, as will be explained in Hilchot Mikroot.

27. In the present age, although the seven "spotless" days [are observed only because of] doubt,? if a woman immerses herself during them, it is as if she did not immerse herself. If she immerses, herself on the seventh day, is the immersion is valid even though it is forbidden to do so at the outset, lest one engage in relations on the seventh day after the immersion. [The rationale is

30. The Rama (Yorth De th 196:11) also mentions the practice cited by the Rambam. He also negates it saying: "There is no reason for the practice." A person who is lesiont carns a reward and last one is the same and the same is a reward and last one is a reward and has the same is a reward and has been also saying: "Rambam's ruling, the custom he quotes has a Rabbinic source in Midrash Tanchuma, Parshai Metzera, 200. 7.

14. When a man enters into relations with a male or has a male enter into relations with him, once the corona is inserted (into the anus), they should both be stoned if they are both adults. As [Levideus 18:22] states: Do not lie with a man." [holding one liable for the act, whether] he is the active or passive

partner.

If a minor of nine years and a day or more is involved, the man who enters into relations or has the minor enter into relations with him should be stoned and the minor is not liable. If the male [minor] was less than nine years old, they are both free of liability. It is, however, appropriate for the court to subject the adult to stripes for rebellious conduct for homosexual relations. although his companion was less than nine years old.

15. One is liable for anal intercourse with an androgonus just as one is liable for relations with another male. One who engages in vaginal intercourse with fan androgonus is not liable. There is a doubt concerning the gender of a tumtum. Therefore a person who has elations with a tumtum or vaginal intercourse with an androgonus should be given stripes for rebellious conduct. On An androgonus may marry a woman.

16. When a person sodomizes an animal or has an animal insert its organ in him [or her], both the person and the animal should be stoned to death, 22 as [Leviticus 18:23] states: "De not lie down with any animal," prohibiting [such flations] whether he sodomizes the animal or has the animal enter him. All [living creatures] animals, beasts, and fowl should be stoned to death, 35 The Torah did not make any distinction with regard to the age of an animal birth. Whether the person enters into vaginal or anal intercourse with the animal, when he inserts the corona or the unimal inserts the corona within him, they are liable.

17. When a boy nine years old sodomizes an unimal or has an animal engage in relations with him, the animal should be stoned, but he is not liable. If the boy was less than nine years old, the animal is not stoned. Sure it is a girl three years old or more causes an animal or a beast to have relations with her, whether it is an older animal or a younger animal, once the cerona of the animal is inserted into her vagina or anus, the animal is stoned to death and

45. For sexual relations with a male below the age of nine are not of consequence. Nevertheless, it is forbidden to enter into such relations (the Rambam's Commentary to the Mishnah, Sanhedich 7:4).

46. Although he is not liable according to Scriptural Law, his act certainly warrants punishment that will discourage him from continuing this pattern of conduct.

47. A person with male and female sexual characteristics.

#### MISHNEH TORAH

MISHNEH TORAN

Chapter 14

in this world [reflects] the good that is hidden away for them. For they cannot receive an abundance of good in this world as the gentiles do. For their hearts may become haughty and they will err and lose the reward of the World to Come, as [Deuteronomy 32:15] states: 'Jeshuron became fat and rebelled."

5. "The Holy One, blessed be He, brings upon them an abundance of retribution solely so that they will not perish. For all the other nations will perish and they will prevail." We elaborate on this concept to make them feel cherished. If [the prospective convert] retracts and does not want to accept [the mizzot], he goes on his way. If he accepts [their observance], we do not have him wait, but instead circumcise him immediately. If he was [already] circumcised, we draw the blood of circumcision from him. If we wait until he heals entirely and then immerse him.

6. Three [judges] stand over him and inform him about some of the easy mitzvot and some of the more severe ones a second time while he stands in the water. If the convert was female. If women position her in the water until her neck while the judges are outside. [The judges then enter and] inform her about some of the easy mitzvot and some of the more severe ones while she is, sitting in the water. Then she immerses herself in their presence. Afterwards, they turn their faces away and depart so that they will not see her when the ascends from the water. when she ascends from the water.

7. What is meant by a resident alien? A gentile who make a commitment not to worship false deities and to observe the other (six) universal laws commanded to Noah's descendants. He does not circumcise himself nor immerse. We accept this commitment and he is considered one of the plous

Why is he called a resident? Because we are permitted to allow him to dwell among us in Erats Yisrael, as explained in Ellchoi Avodah Zarah.

a share in the World to Come. Among the resolutions offered is that "All of Israel have a share in the World to Come" (Sanhedrin 10:1). By virtue of the essential Godliness of the Jowlsh soul, they are inherently worthy of a portion in this eternal good. A gentile must, however, carn his portion through his deeds. It is not "hidden away" for him.

11. Lo., the outcome of prosperity was not increased observance, but the opposite: 12. Ser we describe will.

12. For we do not postpone the performance of a mizvah.

13. I.e., a small wound is made on his male organ to draw blood for the sake of the covenant. The expression "the blood of the covenant" is derived from Exedus 24:8. See also Zecharish 9:11.

MISHNEH TORAH

#### CHAPTER FOURTEEN

1. What is the procedure when accepting a righteous convert? When one of the gentiles comes to convert, we inspect his background. If an ulterlor motive for convertion is not found, we ask him: "Why did you choose to convert? Don't you know that in the present orn, the lows are afflicted, crushed, subjugated, strained, and suffering comes upon them?"

If he answers: "I know. Would it be that I be able to be part of them," we accept him immediately.

2. We inform him of the fundamentals of the faith, i.e., the unity of God and the prohibition against the worship of faise dolties. We claborate on this matter. We inform him about some of the easy mitzvot and some of the more severe ones. We do not claborate on this matter. We inform him of the transgressions of [not leaving] lekel; shichachah, pe the and the second tithe. And we inform him of the punishment given for [violating] the mitzvot. What is implied? We tell him: "Before you came to our faith, if you partook of fat, you were not liable for your soul to be cut off. If you desecrated the Sabbath, you were not liable to be stoned to death. Now, after you convert, if you partake of fat, you are liable for your soul to be cut off. If you desecrate the Sabbath, you are liable to be stoned to death. We do not teach him all the particulars less this cause him concern and turn him away from a good path to a bad path. For at the outset, we draw a person forth with soft and appealing words, as [Hoshea II-4] states: "With cords of man, I drew them forth," and then continues: "with bonds of love."

- 3. Just as he is informed of the punishment [for disobeying] the commandments; so, too, he is informed about the reward for [their observance]. We tell him that by observing these mitzvot, he will merit the life of the World to Come. For there is no completely righteous than other than a master of wisdom who observes these mitzvot and knows them.
- 4. We tell him: "Know that the World to Come is hidden away only for the rightcous; they are the Jews. 10 The fact that you see Israel suffering difficulty

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1. See Chapter 13, Halachah 14.
2. The halachah is quoted from Yevamot 47a. As early as the Talmudic cra, potential converts were dissuaded in this manner.
3. Our translation is based on Rashi's commentary to Yevamot, loc. cit.
4. Because they are the fundamentals of our faith (Maggid Mishneh).
3. This law, quoted by the Shulchan Arach (Yorsh De'ch 26812) indicates that even the opinions which require a convert to accept the observance of the mitzeet do not require

MISHNEH TORAH

Chapter 14

- 8. We accept resident aliens only during the era when the Jubilee year is observed. Is In the present era, even if a gentile makes a commitment to observe the entire Terah with the exception of one minor point, 19 he is not accepted. 20
- 9. When a servant is purchased from the gentiles, we do not say: "Why did you choose to convert?" Instead, we say to him: "Do you desire to enter the entegory of Jewish servants and become one of the upright among them?" If he agrees, he is informed about the fundamentals of the flith, about some of the easy mitzvot and some of the more severe ones, and the punishments and rewards [associated with them] as we notify a convert. [Then] we immerse him? as we immerse a convert and inform him [of the mitzvot] while he is in the

water.

If he does not desire to accept [the status of a servant], we are patient with him for twelve months. Afterwards, we sell him to a gentle. It is forbidden to maintain him for a longer period.<sup>3</sup> If at the outset, he established a condition that he would not be circumcised or immersed, but instead would be a resident alien, it is permissible to maintain him in that status.<sup>34</sup> A servant may be maintained in this status only during the era when the Jubilee is observed.

- 10. The only sexual women with whom a gentile forbidden to engage in relations are: his mother, his father's wife, his maternal sister, a married woman, a male, and an animal, as will be explained in Hilbert Melachim UMilchemotethem.25 Other [incestuous] relations forbidden the Jews are permitted to them.
- 11. When a gentile converts or a servant is freed,26 he is like a newborn baby.

Me." Since gentiles may turn into a negative spiritual influence, they should be prevented from dwelling in the land. If, however, a gentile has made a commitment to the observance of those soven laws, he will not lower the moral climate, of the land. As explained by the commentaries to Milchet Avoid Kochevim, the Rambam's opinion is not universally accepted. The Ra's and interprets the prooficat as referring to the soven Canannito nations alone. Nover, he claims, were other gentiles prohibited from living among us.

Cananito nations alone. Nover, he claims, were other fightiles prohibited from living among us.

18. The Jubilee must be observed only when the antire Jowish people are dwelling in Bras I Israel. Therefore when the tribes of Reuven and Gad, and half the tribe of Menasheh were exiled by the kingdom of Assyria (this took place approximately 150 years before the destruction of the First Temple), the laws of the Jubilee ceased to be observed according to Scriptural Law (Hilchot Shemitch NIYoval 10:8).

19. The Rambam's source (Backrord Jub) states: "one minor point of Rabbinic Law." The commentaries question why the Rambam emits this point.

20. As the Rambam states in Hilchot Avodat Rochavim, loc. cit., in the present era, we except only full converts. Implied is that in the present era, were we to have the authority. We should provent gentlies from Ilving in Ereit Yirrael.

The Ra'avad differs with the Rambam concerning this point, explaining that with regard

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Chapter 1.1

in this world [reflects] the good that is hidden away for them. For they cannot receive an abundance of good in this world as the gentiles do. For their hearts may become haughty and they will are and lose the reward of the World to Come, as [Deuteronomy 32:15] states: "Jeshuron became fat and

5. "The Holy One, blessed be He, brings upon them an abundance of retribution solely so that they will not perial. For all the other nations will perials and they will prevail."

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- 6. Three [judges] stand over him and inform him about some of the easy mitzyot and some of the more severe ones a second time while he stands in the water. If the convert was formale, is women position her in the water until her neck while the judges are outside. [The judges then enter and] inform her about some of the easy mitzyot and some of the more severe ones while she is sitting in the water. Then she immerses herself in their presence. Afterwards, they turn their faces away and depart so that they will not see her when she ascends from the water.
- 7. What is meant by a resident alien? A gentile who make a commitment not to worship false delities and to observe the other [six] universal laws commanded to Noah's descendants. He does not circumoise himself not immerse. We accept this commitment and he is considered one of the pious gentiles.

  Why is he called a resident? Because we are permitted to allow him to dwell among us in Eretz Visrael, as explained in Hilchot Avodah Zarah. 17

a share in the World to Come. Among the resolutions offered is that "All of Israel have a share in the World to Come" (Sankedrin 10:1). By virtue of the essential Godliness of the Jewish soul, they are inherently worthy of a portion in this eternal good. A gentile must, however, earn his portion through his deeds. It is not "hidden away" for him.

11. i.e., the outcome of prospority was not increased observance, but the opposite roballion against God's will.

12. For we do not postpone the performance of a mitzvah.

13. i.e., a small wound is made on his male organ to draw blood for the sake of the covenant. The expression "the blood of the covenant" is derived from Exodus 24:8. See also Zechariah 9:11.

MISHNEH TORAH

Chapter 14

Any relatives whom he had as a gentile or a servant are no longer considered his relatives. If both he and they convert, he is not liable for relations with

12. According to Scriptural Law, a convent may marry his mother or his maternal sister after they convert. Nevertheless, our Sages forbade this so that [the converts] will not say: "We came from a more severe level of holiness to a less severe one. Yesterday, this [relationship] was forbidden and today, it is permitted." 27

Similarly, when a convert engages in relations with his mother or his sister when they have not converted, it is considered as if he had relations with a woman with whom he was not related.

Woman with whom he was not related.

13. What is the law that applies to converts with regard to relations with their relatives? As we explained, if one was married while a gentile to his mother or his sister and they converted, we separate them as explained [above]. If he was married to any one of the other forbidden relations and he and his wife converted, they are not forced to separate. A convert is forbidden to marry his maternal relatives after they convert according to Rabbinic Law. He may, however, marry his paternal relatives. [This applies] even when he certainly knows that these persons are his paternal relatives, so for example, twins, in which instance it is clear that the father of one is the father of the other. Nevertheless, our Sages did not enforce a decree with regard to one's paternal relatives.

Accordingly, a convert may marry the wife of his paternal brother, the wife of his father's brother, or his father's wife, so and his son's wife. [This applies] even if they married his brother, his father, his father's brother, or his son after they converted. Similarly, his mother's paternal sister, his paternal sister, and his daughter who converted are permitted to him. He may not, however, marry his maternal sister, his mother's maternal sister, no a woman who married his maternal brother after he converted. If, however, a woman who married his brother after he converted. If, however, a woman warried his brother while he was a gentile, so the permitted to him.

14. When two twin brothers were not conceived in a state of holiness, but they were born in a state of holiness, 3 each one is liable [for relations with the other's wife] because of the prohibition against relations with a brother's wife,34

27. i.e., it would appear that he was bound by more severe prohibitions before conversion. 28. This applies even to maternal relatives. Since they were married before, we do not force them to separate (Sifei Cohen 269:2). We do not fear that these converts will say that they entered a lower level of holinose, because there are relations - a mether and a sister - which they are forbidden. This makes it obvious that the distinction in the laws results from their change in status (Kessef Mishnet).

29. I.e., one might say that the reason for the prohibition is that one is certain that he is

9. When a man tells a woman, "Become consecrated to my hail," she is converted and also another large and also so, she has only half a fining.

Exercised To when the said: "Half of you is considerated to me, she is not consecrated. Fining, and also another large and so, she has only half a fining.

If however, he said: "Half of you is consecrated to me, Similarly, if he mays." Behold, you are consecrated to me with a minimal faint consecrated.

10. If he told hear: "Behold, half of you is consecrated to me with a printed, and half of you is consecrated to me with another of reme with a printed, and half of you is consecrated to me with a printed, and hear half is consecrated to me with another of reme with a printed, and hear half of you is consecrated to me with another of reme with a printed, "or if he told hear: "Behold, half of you is consecrated to me with another of reme with another of hear and hear and hear and half of you is consecrated to me with another of reme with another of remember of remem

12. After a daughter becomes a bogorer, her father has no rights over her; she is like all other women, and the can be consecrated only with her own consent. Similarly, if her father gave her in marriage, her marriage bond was consammated [n/su'ni]; and then she was widowed or divorced, [even] in her father is lifenite, she is considered to be independent, despite the fact that she authority over her.

13. When a girl receives haddushin without her father's knowledge before she reaches the age of majority, the marriage bond is not cstablished.17 (This

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17. If the husband desires to comain married to [his wife] after causing her write her in new ketthen for a quirement of the marriage contract, he must in new ketthen for [the marriage contract, he must intro with his wife for even one moment without a ketuben, as we have

CHAPTER TWELVE

of the right for her to receive her sustenance from her husband's estute widow;
whow;
of the right for her daughters to receive their aubaistence from his setute after his death until they become conscerated;
of the right for her some to inherit her ketuket it.

Of the right for her some to inherit her ketuket is addition to their share wives, if she dies before her husband does].

They are:

Of the right to the fruits of her labor;
they are:

Of the right to any owneries object she theory.

Of the right to any owneries object she the copy is other the right to benefit from the profits of her property during her lifetime;
of the right to inherit her ipproperty if she dies during his lifetime. His

4. Our Sagos also ordained that the fruits of a wife's labor should parallel subsistence, [the obligation to] redeem her should parallel [the right to]

This ruling applies with regard to all situations in which the status of the teledishin is in doubt. If the many desires to consummate the marifuge, he should consecrate the woman agains in a manner that is unscaplyocally accept solids. It is does not desire, to consummate the marriage, the marifuge, he should be a get from him, because of the doubt, the marriage, the woman must receive a get from him, because of the doubt, to consequence.

When by contast, a male past the age of majority coinsecrates a gill below the age of majority fame is below the age of the coinsecrates a gill below the age of majority of the fame and the age of majority fame is below the age of six, cover if also not who shows deep understanding of secret maters, if and can differentiate and the fameur, she is son marriage, and there is consecrated (excertainty to marriage). If we are than to get of addition, and the desire to malify the marriage of the differentiate and the desire to malify the marriage of differentiate and discorn with regard to matters of marriage and singular in secessary. If she had be degree of discornment, whe is no eccessary. If she had be degree of discornment, whe is no eccessary. If she had be degree of discornment, when it is the marriage is being considered [at all], and need not porform mitum [to pullify the marriage].

8. What is meant by the statement that are in consecrated facefully the minimage).

8. What is meant by the statement that are is consecrated facefulls to marriage it is beautiful it.

8. What is meant by the statement that are is consecrated facefulls to marriage in marriage in the statement of the marriage in the interest and in the faceful in the interest in the consecration is not absolutely binding according to Scriptural Law it is the consecration is not absolutely binding according to Scriptural Law it is the consecration in the interest in the

9. When a male deaf-mute marries a mentally competent woman, or a female deaf-mute marries a mentally competent man, the marriege bond is not

obligation to give a get is of Rabbinic origin. This view would appear to be supported by the Rambania railing in Chapter 1. Affaciona in 10. If the is not on orphan and a never been rurried, the right to consecrate her belongs (New father, not to her.)

11. Its., has ware merited, the marriage was consummated, and them she was either diverced to the windowed. In this naid the above marriage is minuted, the girl does not have sufficient authority to even minute bond that is binding according to Scriptura, Law, Nevertheless, a bond

lass MISSIANEH TORAH.

Indeed property] and gave her [the proceeds] — or the sold [the property] visions the distance of the property] visions for the husband came and chimined that he property visions for her (and then the last as a fine of the provision of make provisions for her (and then the loiding as series of the property visions for the follow of the property of the provision of the matter to court, nor sell his person to include.

The follow returned the matter to court, nor sell his person to property but instead made until her circumed. If upon his return there is a dispute, he claims. If maked I borrowed man, "For this ske claims to provide for may be provisions responsible for the dish of the matter of the return of the labbo. She tending responsible for the dish, and then he side is not held labbo. She tending responsible for the dish, and then he side is not held labbo. She tending responsible for the dish, and then he side is not held labbo. She tending responsible for the dish, and then his side it to provide for her subjectioned, on the labbing dish in the labbor she to be side in the side is the sell responsible for the dish of the labbor she is the sell required to take a Rabbing out him he had labbe been any provisions; a fedure of the rang provisions; a fedure of the responsible for the a property, but instead standard the her bed und during the night and earned her livelihood, she is not entitled to any recompanies. In of the yow or did not specify, when a man takes a wow that his wife should specify in the fruits of her investment of the row or did not specify. When a paccing the specified the interval of the yow or did not specified the singer she needs that she cannot purchance the bed because of her hereigh her labor. One of five humband of the needs that she cannot purchance the viewing the full of hereigh she needs that she cannot purchance the viewing a process of produces a wow first his secuence of produces a ween the standard of produces and pay fiver the money due for freedoms

45 Lo., a less severe outh instituted by the Rabbis. (See Filehot, Total VIVII an 113.)
She, however, does not have the opportunity of puying the debt until she is divorced or exceedes widewed, because all her property is under lien to ber husband and he is entitled.
47. Since dishings.
47. Since when was those property and not landed property that was those outh that the woman is required to take is more lenient than that monitoned in the previous handbuch.

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If, however, her brothers had not consed providing her with her sustenance fulthough) she reached bagrut, the is not considered to have forfeited he down as long as they continue to provide her with her sustenance, ever though she did not protest. For she can claim that she did not demand her downy because [her brothers] are supporting her although they are not obligated to do so. And she has not yet married.

gated to do so. 4 and she has not yet married. 3

14. [The following rules apply when a man] stated — whether while making an oral will before death or while healthy — that his daughter should be given a specific sum of money as a dowry, and that this sum should be used to purchase landed properly, and (thou) died [afterwards].

When the money is in the possession of a third party and the daughter states: "Give the money to my husband and for him do with it as he desires." [the third party should do as follows]. If [the daughter] has reached the go of majority and has married, at its granted this prerogative. 30 If she is [past majority, but mirely] connected, the third party should follow the instructions he was given. 3 And if she is a minor, even if she is already married, her request is not headed. 3 Instead, the third party should carry our her father's instructions.

#### CHAPTER TWENTY-ONE

1. A husband is entitled to [any ownerless objects] discovered by [his] wife, and the proceeds of her labor. What [type of work] must she perform on his behalf? Everything follows the custom of the country. In a place where it is customary for women to weave, she should weave. [In a place where they] embroider, she should embroider. [In a place where they] spin wool or flax, she should spin.

she should spin.

If it is not customary for women in that place to perform these labors, he may compel her only to spin wool; [wool, but not flax.] because flax damages a woman's mouth and lips. [This occupation is chosen because] spinning is a task designated for women, as [implied by Exodus 35:25]: "And all the skilled women put their hands to spinning..."

2. If a woman exerts herself and produces more than would be expected of her, I have husband is entitled to the extra amount.

24. Hence, she is ashamed to come to them with this request (Ketubot 68b).
25. Implied is that once a begaret marries without demanding her dowry, she has forfeited it even though her bere sontinue to provide her with her sustemance (Maggid Mislingh). In his Keitef Mislingh, Ran coef Care writes that if the brothers of continue to does not protest, Although his word after marriage; she does not forfeit her down; and after marriage; she does not forfeit her down; but the does not protest, Although his wording in the Shulchen struck (Even Hester 113t) is all publications of the Maggid Mislingh and to Kessef Mislingh can be seen in the Rambam's Commentary to the Mislingh (Kestubot 6:6).

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CHAPTER 2

If the wife brings two maids to [the household] or property with which two maids could be purchased, or if the man possesses two maids or is [weulthy] enough to purchase two maids, the wife is not required to cook or to nurse her child. Instead, she gives him to a maid to nurse, 12

7. Thus, there are five tasks that every woman must perform on behalf of her husband; to spin [thread], to wash his face, hands and feet, to pour beverages for him, to make his bed and to do his bidding. And there are six tasks that some women perform and some women do not perform. They are: to grind [flour], to cook, to bake, to do laundry, to nurse, and to place straw before her husband's boast.

8. All the tasks that a woman must perform on behalf of her husband must also be performed by a woman while she is in the nidden state, with the exception of pouring beverages, making his bed and wushing his face, hands and feet. [The rationale for the exceptions is that] this is a decree, [enacted] less [sexual] thoughts arise, and the husband be prompted to engage in relations. Therefore, when she is in the niddal state, she should make his bed when he is not present. When pouring a beverage for him, she should not place it in his hand as is her usual practice, but rather leave it on the ground, on a utensil or on a table, and he will take it.

9. When a woman breaks utensils while performing household tasks, is she is not held liable. This ruling does not reflect the dictates of the law, but is instead an enactment [of our Sagen]. For if this were not the case, there would never be peace in a household. For a woman would be overly cautious and would refrain from performing many tasks, and there would thus be strife between [the couple].<sup>13</sup>

10. Whenever a woman refrains from performing any of the tasks that she is obligated to perform, she may be compelled to do so, even with a rod le When a husband complains that [his wife] does not perform (her required tasks), and [the wife] claims that she does, [the dispute should be clarified by having] a [neutral] woman dwell with them or [by asking the neighbors. The judges should clarify the matter in the best way they see fit.

11. During the time a woman nurses her child, she is not compelled to perform as many tasks [as usual], and wine and foods that are beneficial to nursing are added to her support.

12. The commentaries mention the importance of selecting a Jowish nursemald. For milk that comes from non-kosher food will breed undestrable tendencies in the son's character.

13. The Rambam does not mention washing her husband, because his wife is forbidden to touch him while in the niddah state. (Sed Hilahot Instinct High 11.18-19.)

14. The Chelkat Mechack 80:29 states that based on the Jewstelm Tulmud, this law, applies even when she breaks household articles while she is not in the midst of her household choices.

<u>ئىدى ئىسى رىسىت رىكى، تىغىلى ئاتۇرى</u>

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CHAPTER 21

Even when her husbands is very wealthy and even when the woman has soveral maids, she may not sit idle, without work. For idleness leads to lewdness, [Fler liusband] may not, however, compel her to work for the entire day. Instead, according to the extent of his wealth, her obligation to work is minimized.

3. When a man takes a vow that prevents his wife from doing any work at all, he is obligated to divorce her and pay her [the mency due her by virtue of her] ketubah. [The rationale is that] idences leads to leavaness. Every wife is obligated fto perform the following houseled tasks] on behalf of her husband: to wash his face, feet and hands, to pour him beverages, to make his bed, and to do his bidding — e.g., to bring him water or a utensil; to remove an article from his presence, or to perform similar tasks. She is not, however, required to do the bidding of his lather or his son.

4. These tasks should be performed only by a man's wife alone. Even if she possesses several maids, these tasks are performed for a man only by his wife.

5. There are other tasks that a woman performs for her husband when they are poor, [among] them, to bake bread in an oven. Ezra ordained that a woman get up carly and bake bread so that there will be bread available to

give the poor.

She should cook food, wash clothes, nurse her child, place straw before her husband's beast!! — but not before his cattle — and grind [flour].

What does grinding [flour] involve? [Not that the woman actually operates the mill herself.] but that she stays at the mill, sifts!! the flour and prods the nammal [who turns the mill], so that (the operation of) the mill will not be hampered. If it is the [local] custom, for women to grind [flour] using a hand mill, [a woman] should grind [flour in this manner].

6. When does the above apply? With recard to a poor [couple]. If, however, a woman brings a maid to [the household] or property with which a maid could be purchased, or if the man possesses a maid or funds with which a maid could be purchased, the wife is not required to grind [flour], to bake, to do laundry or to place straw before her husband's beast.

worked overtime, more hours than common custom requires, b) that she performed several tasks at one time.

4. There are authorities who differ with the Rambam and maintain that a woman is entitled to keep the additional amount she carns. The Baylt Chadash (Even HaEzer 80) states that it is not Ashkenazic custom to require a woman to give her husband any of her additional carnings.

carnings.

5. Literally, "he is." Many cannuscript copies and early printings of the Mishneh Torah state
"he and she are." instead of "he is."
6. Henca, rather than compel a woman to follow a course of conduct that will lead to wanton
behavior, Ketubor 59b requires the husband to divorce his wife.

MISHNEH TORAH

CHAPTER 22

When, by contrast, a mentally capable man marries a deaf-mute, he is not entitled to inherit her estate when she dies. 10 When, however, a deaf-mute marries a mentally capable woman and dies, he should inherit her estate. For she is capable of understanding and married him voluntarily. [In doing so,] she gave him a right to her property."

5. When a k'tanult was consecrated with her father's consent, but murried without his consent — whether in his presence or outside his presence — her father has a right to object, as we have explained. In such a situation, if the girl dies, her husband should not inher't her estate, even if the father remains silent, unless he expressed his consent to her marriage.

6. The geomin ruled that when a woman talls sick and asks her husband to divorce her so that he will not inherit her estate, her words are of no consequence, leven if she [agrees to] forfeit her ketubah. Even if she says: "I hate him and no longer desire to live with him," her words are not heeded, and she is not judgeed as a woman who rebels against her husband." This is a desirable ruling.

7. During a woman's lifetime, her husband enjoys the benefits of all the property she owns, regardless of whether it is classified as nichsel tron barzel or nichsel mileg. It she dies in her husband's lifetime; her lusband inherits every-

Therefore, if the woman sold property classified as nichsel m'log after she married, even if she became the owner of that property before she became consecrated, her husband may expropriate the income from that property from the purchasers throughout his wife's lifetime. He may not, however, expropriate the land itself, for he has no right to the land itself, if it is classified as nichsel m'log, until his wife dies. 14

If she dies in his lifetime, he may expropriate the land from the purchasers's without paying them for it. If the actual money that (the woman) took from the purchasers still exists, however, it must be returned to the purchasers. The husband cannot say: "Perhaps this money was found [by my wife]" [and on that base take it as his owa]."

8. When does the above apply? With regard to property about which the husband know. Is When, however, a woman inherits property in another

10. The rationale is that she is not entitled to a ketubah (Chapter 11, Malachah 4), Moreover, since she is not responsible for her actions, she has no right to transfer her property.

11. Although the Ra'avad objects to this ruling, the Shulchan Aruch (Even Haller 90:3), quotes the Rambam's view.

12. Chapter 3, Halachah 13.

13. See Chapter 3, Halachah 13.

14. The advantage in the purchaser's continuing to own the land itself is that if the hisburd dies before his wife, her sale is binding, and the land becomes the purchaser's property. From this time onward, he is entitled to benefit from the land as well.